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A MAGAZINE DEVOTED TO CHRISTIAN HEALING

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By Richard Lynch

Christ Our Resurrection

By Charles Fillmore

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Devoted to Christian Healing

CHARLES FILLMORE AND MYRTLE FILLMORE, *Editors*
GEORGE E. CARPENTER, *Associate Editor*

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PENTECOST

By EUGENE PARSONS

The spirit of the Crucified
Lives on, unseen, His sway world-wide.
In the hearts of men the Paraclete
Has held, and holds, communion sweet
Since Pentecost.

No earthly kingdom founded He;
A church sprang up for you and me.
Men, gathered in an upper room,
The Scriptures read, light scattered gloom,
At Pentecost.

The Spirit was outpoured with power,
Believing souls owned Christ that hour.
Men thronged the upper room to pray,
Three thousand joined the church that day
Of Pentecost.

The Pentecostal spirit glows
When men think of the day Christ rose.
Be ours a blessing now as when
Saint Peter stirred the hearts of men
On Pentecost!

O Holy Spirit, be our guide!
Forever in our souls abide!
A Pentecost we need today;
For more of zeal we humbly pray
On Pentecost!

CHRIST

Our Resurrection

By CHARLES FILLMORE

AT EASTER we celebrate the anniversary of an event that was of unusual importance to the human family, an event that means more to us, to our happiness and our well-being, than any other event that has ever occurred in the history of the race: that is, the resurrection of the body of a man after it had ceased to function.

The body of Jesus Christ went through a change that has been universally accepted as death, and after that He restored His body to life. That happening is well authenticated, and it is accepted as a historical fact. Others may have accomplished resurrection of their bodies, but the evidence bearing upon such events has not been recorded; it has not been preserved as the evidence of the resurrection of Jesus Christ has been preserved. We have the Gospels, the often reiterated statements of Paul, besides some references in history not authenticated. The historical testimony of the Scripture writers is sufficient to convince any open-minded person that resurrection from the dead was accomplished by Jesus. Then we have His prophecy that He was going to do this very thing. He told His followers over and over again that He must pass through the change called death, in order that He might demonstrate over it, that He might show the whole human race that it is possible for man to overcome death. It is plainly told in the Bible, and it is the foundation of the Christian religion, that the human race was born not to die, that death was the result of transgression of the law. We have fallen short of the law that was implanted in us in the very beginning, the law that we

should continue to live without decomposition of our body.

The claim of eternal life in some future state after death of the body is not sustained by the Scriptures. The garden in which the first man was put represents the universal elemental forces of Being, which were given us to use in perpetuating our existence. This perpetuation of existence in the body is a problem that every one of us has to meet. Jesus called it attaining eternal life.

Man is, in his highest aspect, an identity in the universal mind. It is man's greatest work to prove the problem of continuous existence in his identity as an expression of infinite mind. It is quite evident that we have not succeeded in carrying out the divine plan of life without death. Our ideals have been greater than our demonstrations. Where have we fallen short? We have fallen short in not following the divine law. The law has not been fulfilled and the body has entered into death and decomposition, in consequence.

WE CAN fulfill the law by following the unerring Way-shower, the One who Himself fulfilled the law, Jesus Christ. The race has fallen below the standard set for it by Divine Mind. We must get back to the level where we belong in the great creative plan. We have fallen asleep; this sleep is called the Adam dream. "Awake, thou that sleepest, and arise from the dead, and Christ shall shine upon thee."

The great question with us is: Can all of us awaken, and what will that awakening be? Will it be to better understanding of the law after we have died; that is, after we have gone through the change called death and have come out into a hypothetical spiritual life. Is that the teaching, the scientific import, of Christianity? No, it is not. Jesus said nothing about there being a spiritual life after death. He said, "Follow me; and leave the dead to bury their own dead." That means that we must become alive here and now. Does that exclude the people who have passed through death? No, they will

be resurrected through reincarnation, until they learn the law of continuous existence in the body.

Job asks: "If a man die, shall he live *again*?" That is, if he has fallen short of the attainment of eternal life in his body, will he have another chance? Certainly. If a man dies he can reincarnate. But how about going off to a spirit place after he dies? There is no truth in such a notion. That presumption is built upon hope of a future life, without understanding of its character. "Hope springs eternal in the human breast," and we are hoping, praying, and trusting that death of the body does not end our existence. But we are not getting right down to the facts. The facts are: We have within us the capacity, the power, to continue living—right here where we are. In other words, we must work out our problems where all the elements necessary to their successful solution exist. How do I know what I should be if I were to die, if I were to leave my body? How do I know what kind of body I should have? This is the only body of which I know. We are hoping that God will work out our problem for us. The evidence of every man's existence goes to prove that man gets only what he earns. God gives us eternal life when we have sought and found, and when we obey, the law of continuous living.

WE ALL want to live the continuous life. Some people teach that we shall be very happy after we die. If we believe that, why don't we all die as soon as possible? We try to make ourselves think that we shall be happy after death, but nobody wants that kind of happiness, because it is not true that we shall be any happier after death than we are now. The truth is that we must attain happiness in this life. Happiness is not dependent on environment; it is a state of mind.

The fear of death and of its inevitableness haunts most persons, and in the midst of happiness they dread the grim monster. It is not a pleasant subject to discuss, but we all think about it and dread it, prepare for it, and yet struggle against it. We pay our good money

for drugs, trying to obtain health; yet nobody is absolutely healthy. If we were perfectly healthy under divine law we should never think about dying. It has been found by scientific research that continuous life is innate in every person; that the very cells of every human organism have in them the capacity to live continuously. Years ago a Chicago scientist cut tissue from a chicken's heart and placed it in a laboratory, under conditions ideal for its continued existence. The tissue was fed and cleansed regularly. At last report it had flourished for about fifteen years; the cells had multiplied enormously and were still vigorous. The experiment is proving that under right conditions animal cells will live continuously.

CLEANSING (denial) and feeding (affirmation) are processes that go on automatically in the mind of man. If we should let infinite Spirit pursue its harmonious course in us, and cease our interference, we should prove the natural continuity of life in the human organism. It would no longer be necessary for us to die, to reincarnate, and to experience continual repetitions of life and death. Jesus said, speaking of His life: "I have power to lay it down, and I have power to take it again." He attained dominion over the disorganizing thoughts that destroy the unity of life in our race consciousness, and He unified His life with universal life. We all can do this, and we must do it before we can enter into that place of serenity and satisfaction called by Jesus the kingdom of the heavens.

We say that God is Spirit. Spirit is life, love, substance, intelligence. Jesus said that God is Spirit and that the kingdom of God is within each person. The kingdom of Spirit, the kingdom of life, is within me. I must find how that life works in my consciousness. My body is a part of my consciousness, and a very important part; consequently my body must be raised out of death thoughts into life thoughts so completely that no thought of death will remain in even one cell. This is

in fulfillment of the command of Jesus to "raise the dead."

How about the on-creeping of the race thought of old age with its failing powers? This is to be denied as error and evil.

WHEN the body begins to get worn and old we think of it as a worn garment. That is error. The body is essentially perfect. The imperfections of the body are the result of error states of mind, making wrong cell combinations. Jesus put life into His body by denying the race belief in heredity and affirming His unity with the Father. "One is your Father, *even* he who is in heaven." His body was quickened; the activities of the cells were raised until He was illumined. He was transformed in His mind, and His organism responded; life found in Him a conscious kingdom. Such is the expression of more abundant life.

Learn to conceive of your body as a living, breathing, thinking dynamo, which you (the I AM) are running as you would run an automobile. Electricity is the universal motor energy of the body. The source of electricity is God life. When we think God life we generate electric and magnetic currents in our body. By these currents the food that we eat is digested and the coarser elements of the organism are supplied with energy. With our every thought we are affecting this human dynamo. We can slow it down or speed it up with thought. "As he thinketh in his heart [motor center], so *is* he" (A. V.).

The secret of demonstrating eternal life, the secret of resurrecting the body, is to know the law and to conform to it in thought, because thought is the directive power of these tremendous facts. Physical science is fast catching up with Jesus in discovering the realities of soul and mind. Professor Henri, of France, says: "Religion was right, there is a soul." We must discover our soul. When we do this we shall find soul to be another name for thinking mind directing the

body machinery. The resurrection of the body depends on the understanding and the application of simple dynamic laws intelligently directed.

HOW SHALL we follow Jesus in the resurrection? By unifying ourselves with Him. As He overcame, so we must overcome. It is wonderfully helpful to lay hold of a hand that will help us out of the deep water of sense consciousness. Jesus Christ, through His demonstration over negative thoughts, overcame legions of error thoughts that infest the race consciousness. We may call them thought complexes, but to all intents and purposes they are demons to us. Jesus cast out many demons. We must overcome these complexes in ourselves—cast them out. These complexes are built up in us through wrong thinking, feeling, desiring, and acting. This complex of activities is called life.

Life is a crazy patchwork to every one who does not know the perfect life pattern designed by God for every man. When man does not seek in right ways for his life pattern, he has trials and tragedies and in his ignorance he imputes them to God.

Compare the life force in your organism to the electricity in the wires in the house where you dwell. Suppose you have crossed your wires. What is the result? Fire!—decomposition, destruction of substance (cell life). God did not send this result of your ignorance upon you. He gave you an opportunity to use His life and substance, and you did not ask to know His law. Get acquainted with the kingdom of God within you—your superconscious and subconscious minds. They are the source and the storehouses of wisdom born of ages of experience, and they know a great deal more than your conscious mind. They have stored up the experiences of the many lives that you have lived, and you can have access to all this accumulated wealth. This discovery of a great storehouse of experience is the beginning of your resurrection. Jesus had to begin there before He could resurrect His body; and we follow Him. He prayed often to the Father within

Him. If we do not follow Jesus in the resurrection, there will be poured out upon us the stored-up vials of both good and evil in the subconsciousness. If we are living in the dead, the negative, side of life, they seem to be vials of wrath. But if we are living on the spiritual side, if we know that there is only one life, God life; that there is only one intelligence, God intelligence; that the Christ Spirit is the only demonstrator of God intelligence—if we know these things and live in conformity with that knowledge, the outpouring of these vials will be a great joy to us, instead of sorrow. All pain, sorrow, and even death will be wiped away, and we shall understand what it is to live with Christ in the regeneration.

I HAVE compared the life in our body to electricity; Jesus gave almost the same illustration in the parable of the vine and the branch. "I am the vine, ye are the branches . . . Herein is my Father glorified." The Father is universal intelligence, and Christ is the cable that conducts this intelligence to man. A power house sends its energy over great cables, and branch lines conduct the power to the distributing units. So with man. Every one of us has access to the great life cable, Christ. We are the branch lines. We make contact with the great universal cable, Christ, in prayer and in meditation, but to live aright we must draw upon this great Source continually according to its law. If our cables and wires are not insulated, protected by right thinking, our life electricity is dissipated. To have eternal life, we must conserve that energy, get within ourselves and observe the divine law, make a covenant, make ourselves a unit with Jesus in resurrecting, lifting up, and harmoniously directing the dynamic forces of our being.

Without the Christ Spirit we cannot demonstrate the perfect life. The race thought in which we are cast is so strong, we are so much involved in what our neighbors are thinking, that unaided we cannot make union with the inner spiritual mind of Being. We have

lost contact with creative Mind. The contact is regained through Christ, and in this He is our Savior. That is why we must believe in eternal life. Do not look to some outside God for salvation. We have to be saved by the Christ in ourselves, just as Jesus was saved by the Christ in Himself. Jesus is our Elder Brother, the forerunner and demonstrator of the resurrection of the whole race out of death into life. We must with Him recognize that God is the source of our life, the spirit of our life. God is our intelligence. We must acknowledge God, acknowledge Him as our indwelling Spirit of wisdom and love. We must with Jesus acknowledge that God is good and that there is no reality in anything but good in us and in all men. God is the source of our prosperity. God is the only source of happiness and joy. The kingdom of God is within us, not outside. "Lo . . . the kingdom of God is within you."

Not I,
but
CHRIST

"Not I, but Christ," be honored, loved, exalted;
"Not I, but Christ," be seen, be known, be heard;
"Not I, but Christ," in every look and action;
"Not I, but Christ," in every thought and word.

—*J. H. Burke*

And God Did

By MARY A. BANDY

MANY instances of direct answer to prayer have come into my life, but none so outstanding and clear-cut as the healing of my son, William, in the summer of 1928.

William was working nights, and one evening, about two hours after he had gone on duty, a telephone message told me that he was hurt and was being taken to a hospital. I waited just long enough to ascertain to which hospital he was being taken before declaring Truth for him to the best of my ability. My husband and I went at once to the hospital, praying for the safety of our boy at every step. We found him in the X-ray room, lying on a table and writhing in pain. I cannot describe his appearance, for the memory of it makes me feel sick all over, and I have tried to erase the picture from my mind. I could not have recognized my boy but for the old familiar curve of the lips as he tried to smile when he heard my voice.

I took his hand in mine, and he understood that I was praying for him, for he said, "You are helping me to hold on, Mother." When his suffering was too great for the mother heart of me to stand any longer, I went away by myself and talked to God till I was calm again. After the pictures had been taken and examined by the doctors, my husband understood them to say that his hip was broken. I had seen movements of his body which refuted that statement, so, when I was told that, I audibly spoke words of denial and declared for him, "You are God's child, perfect in Spirit." I do not know what I should have said or done, had I known at the time that what the doctor really said was, "His back is broken," for it was firmly implanted in my subconscious mind, at that time, that a broken back meant death.

As I look back now I can see how much I have to be thankful for that the dear Lord let me misunderstand that statement, and also that He saved me from the knowledge that the doctors did not expect my boy to live. The fact alone of his terrible suffering was all that I could stand just then. The doctors gave him hypodermics to ease the pain, and then delayed moving him to a bed, thinking that it would be only a matter of a very short time till he would be beyond the need of any earthly comfort. Later, when they had taken him to a room and made him as comfortable as possible, I went home and spent the night in prayer.

FOR DAYS, his life hung in the balance. I wired to Silent Unity, and when I received its answer with the prayer, "Divine intelligence is now active in your mind and in your body, adjusting, harmonizing, and healing every part. You are whole. Praise God, you are whole!", I made a copy for each member of the family, and as all, except my son's wife, understood Truth we worked faithfully with Silent Unity. During those trying days, the little wife saw the light and learned to use Truth as well as, if not better than, some of the rest of us, and between us, whenever necessary, we were enabled to change his condition from one of near nervous collapse to peaceful sleep.

William was soon able to coöperate with us by using his own faith and understanding, and the outcome was a complete recovery for which the doctors took no especial credit. His attending physician said, right at the first, "We are powerless in this case; only God can bring him through." *And God did bring him through!*

He was in the hospital three months and at one time, after more than a month had elapsed, a consultation of doctors was held and it was decided that, since a plaster-of-Paris cast was customary in cases of this kind, it would be proper and fitting to use one in this case. I have thought that perhaps they feared that the insurance company's doctor in a distant city would accuse them of neglecting their duty if they failed to do

this. At any rate they explained to us that it was necessary in order that the bones would be held in place during the hardening process, but we made statements of denial, in Truth. We felt that Truth was stronger and better than any cast could possibly be, and we were sure that the patient would be saved much discomfort, for it was now midsummer and the heat in a hospital bed was bad enough without his being put into a plaster-of-Paris jacket from shoulders to knees.

Again we appealed directly to Silent Unity, and as a result the putting on of the cast was postponed from time to time on what seemed to be the most trivial of excuses, until finally the X-ray showed such remarkable restoration of tissue that the idea was abandoned altogether and William was released from the hospital. We were very happy and thankful on this day of days, when his wife went to bring him home. When he got into the car, he insisted on driving, but his wife would not listen to it, so he let her have her way. But a few hours later we missed him from the house and found that he and his father had gone for a ride, and William was doing the driving. Two days later he drove seventy miles, and the day following he drove two hundred.

In a year from the time he was hurt he was doing a man's work, and a few months later he was earning more than he had ever earned before. . . . And Truth is more precious to me than ever. I would not trade my faith and understanding of Truth for all the silver and gold in this wide world.

God made not death; . . .
For He created all things that they might have being:
And the products of the world are healthsome,
And there is no poison of destruction in them:
Nor hath Hades royal dominion upon earth;
For righteousness is immortal.

—THE BOOK OF WISDOM

UNITY

By RICHARD LYNCH

A BRITISH prime minister once said, in a speech before Parliament, "Gentlemen, we must study larger maps." The trouble with most of us today is a failure to see life clearly because of our inability to see it as a whole. Our vision is limited by our proximity to this or that phase of life, which prevents our true interpretation of life's full meaning. Until we are able to enlarge that vision so that we may see, not merely what is obvious and superficial, but the vast magnificence of the totality of the whole, we shall miss the great things that a vision of the whole has in store for us. We must seek larger, more comprehensive, vistas. We must rise with spiritual wings above separateness and disagreement until, like the aviator, high above the earth, we can extend our perspective to include vast spaciousness. As we rise higher and see farther, the petty boundary lines that we have drawn vanish, and "larger maps" stretch before us.

The world that we are living in seems to have lost its way. In the midst of its man-made, chaotic conditions, with confusion all about, when everything appears to have gone awry and men are groping in a maze of disagreement and inharmony, the revelation of a great mind very often flashes encouragement. Such stimulation was given very recently, as the result of an attack made upon Professor Einstein's theory of relativity by one who declared it to be nothing less than a cloak for atheism. Einstein was asked if he believed in God. His reply was illuminating. "I believe in Spinoza's God," he said; "a God who reveals Himself in the orderly harmony of His universe; not a God who concerns Himself with the little actions and disagreements of individual human beings."

We can do no better than to base our science of life on the formula of that seventeenth-century sage, the founder of modern philosophy, called by Novalis the "God-intoxicated man," and chosen as the ideal religious guide of an Einstein intellect. For Spinoza, looking at the manifestations of nature, saw one supreme Cause back of them all. He began where you and I must eventually begin, with God. His interpretation of Deity led him to a scientific conclusion that pointed to a unity of purpose, an orderly harmony, existent in a unified whole.

In this universe, which is alive from center to circumference, omnipresent Spirit is the inspiration of all manifestation, both animate and inanimate. When man makes his unity with Spirit, his mystic at-one-ment with his Father-Source, he finds his unity with all creation. His life, seen correctly, becomes one unified, harmonious whole; for to see a thing—whether animal, vegetable, mineral, or human—correctly is to be in league with it.

DISAGREEMENT with anything in the universal Mind can only be the result of a false concept. All things in themselves are divine ideas, and to be a part of the one Mind is to be in harmony with its manifestations. In other words, it is to be in heaven, which is the unity of all the units composing the Universal.

When the race becomes thus unified it will grow powerful beyond our present capacity to understand. We are limited only by our present ability to comprehend and work with one another. We are shut away from power because we do not think and act in terms of wholeness. We fail in life because we do not grasp life's racial unity, and, not seeing the whole, we do not discern our individual position and relationship, either to that whole or to the individuals that compose it. To perceive this plainly would enable us to have clear purposeful motives. It rests within the power of each of us to see life as it really is, and to rejoice in its exquisite beauty.

Nature maintains no boundary lines, recognizes no isolation or detachment; where one country ends and another begins is a matter of indifference to her. The earth, not just a bit of soil, supplies man with sustenance; the sun, not just a few detached sun rays, gives him vitality. But man has hedged his individuality about with all sorts of limitations. Family ties, business methods, exaggerated patriotic sentiments, have become barriers to his complete freedom. In the egotism of self-conceit he has magnified his intellect or his possessions until he has lost sight of the universal Mind of which he is but a part, and of the divine substance of which his portion is but a single manifestation. His maps are not large enough, his ideas are not comprehensive enough. Fixing his attention on the whole, and on his relationship to it, will restore his sense of proportion and will set him free from the limitations of his little self by releasing his divine individuality and its vast possibilities.

GOETHE says that on every height there lies repose. We know this to be true, whether it be in the contemplation of a mere physical range of vision, or in the peace of spirit accompanying freedom from the petty limitations of everyday living. Gazing at the magnificent panorama visible from a mountain top, the eyes are freed from neighboring obstructions and focused to behold all, instead of various parts. Boundary lines disappear; objects merge into the landscape and are lost in the vast expanse of totality.

Just so, spiritual heights reveal beauties hitherto unseen, and erase the boundary lines that man has drawn around himself to separate and isolate his human individuality. For no man may live unto himself alone. Even before he is born he is dependent on another life for his physical sustenance, and this dependence increases and extends with his material growth.

Man's spiritual, or second, birth releases him from reliance on things material, by bringing him into a

knowledge of his soul's unity with God, wherein he will find immortal freedom. Bringing men into this spiritual birth was Jesus' idea of glorifying His life and crowning it with success. It was the object of His last prayer for those whom He loved best—the prayer that they might understand that unity of spirit in which man realizes his oneness with his Creator, and with all creation. He saw, so very clearly, that in this way only the kingdom of heaven could be established among men!

DISAGREEMENT, disorganization, division, all indicate a sense of separation, and what are death and hell but a sense of separateness, of being cut off, detached, from the whole? The Nazarene saw disunion as the great destroyer that brought every kingdom to desolation, every city or house or person to certain failure. We know this to be as true today as it was two thousand years ago. More and more is the world accepting and seeking to apply the principle of unity, which strengthens every department of living.

Beginning with himself, man may respond to the urge of this principle that he is one with the Father. This response is his acceptance of his inheritance of "all things whatsoever the Father hath"—of the one mind, the one life, the one love, the one substance, common to all men alike. But it is not enough to respond to and accept the principle. The power of unity lies in its continuous practice.

Unity denotes agreement, harmony, oneness. How much of it do we practice in our life? How strong is our unity of spirit to establish the bond of peace within our heart and mind? Are we agreeing with good, cooperating with it, making it our own? Are we agreeing with our fellow men, working with them, claiming our friendly relationship with them? If so, we are fulfilling the two great commandments upon which the whole law hangs. For the great and first commandment of the Teacher was to love God with the entire being; and the second was like unto the first in im-

portance—to love mankind as we love the individual self of man.

To be at variance with our fellow men is to deny ourselves that bond of spirit which is the foundation of all companionship, all friendship, all peace of mind. To let any old, unhappy ghost of resentment lurk in the depths of memory and push us away from one or more of humankind is to raise a barrier between ourselves and our divine nature. "First be reconciled to thy brother, and then come and offer thy gift," to the Universal.

EVERY group of individuals, whether it be family, school, business, church, or nation, seen in terms of totality, becomes a thing of progress, because each unit exists on account of its agreement with others. The child who will not conform to family life is always in difficulty. At school, if he cares for athletics, the first thing required of him is teamwork; for no matter how brilliantly he may play the game, if he does not do so impersonally and unselfishly, for the welfare of the team, his contribution means little.

In the business world men are coming to realize that coöperation is better than competition; that mutuality should be the dominant principle; that injury to another is bound to react in injury to self, because injury in either case is one and the same thing. What is true of an injury is true also of a benefit; therefore the psychology of success lies in taking thought *for* others instead of in taking advantage *of* them. The old law of business transactions, the striving to get the better of the bargain, is becoming null and void as men are learning the benefits of a practical application of the Golden Rule.

More than ever before in the history of the world, men are crying for peace. The world's enlightened leaders are urging reciprocity, which is but another way of saying "unity." Our own country—these United States—seeks to pass on the ideal of its forefathers, that "union is strength," and that liberty and union are

one and inseparable, now and forever, whether applied to a nation or to an entire universe.

THE CARDINAL doctrine of the Christian church certainly should be spiritual unity, yet we know that such unity is not practiced. Many religious leaders continue to lay more stress on the virgin birth than on the rebirth of spirit. Inclosing their little maps in the creed and dogma of denominational baptism and ritualistic communion service, they fail to realize that the spiritual baptism and communion for which the church forms stand are often wholly lacking in the minds of those who conscientiously observe their teaching.

That the normal condition of the church is unity, most of its members agree. That the establishment of unity is a necessary issue is obvious. All denominations are demanding it, yet none of them seems willing to change those human opinions which obscure reality and which split the real issue on the rock of ritualistic creed. Truth is a unifier, yet it is no secret that denominational discord has driven thousands of people away from church affiliation. Discord based on dogma is the great enemy standing in the way of the foreign missionary. I was told recently of one such leader who, because he understood and practiced Christian unity in his work in an African mission, was called home to face a church tribunal. His trial resulted in his being reproved and asked to retire from active service!

Is Christ divided? We deplore the fact that sectarianism and antagonism have developed in the camp of His disciples. There is but one church—the Universal Triumphant Church, founded on the consciousness of Peter, which is faith. We are initiated into this church through our sense of unity with that faith-consciousness. No other requirement is necessary for membership.

I AM OFTEN asked if the Unity movement is a sect or an organized denomination. It is not. A sect im-

plies a part of something, a faction, whereas unity is a union of parts, a oneness so complete that separateness is impossible.

The great educational and healing movement that we designate by the name of Unity is based or revelation, or perception, of Truth. It rests on the Christian foundation of the fatherhood of God and the brotherhood of man. It recognizes all members of the human family as brothers, because they are all children of the one Father. It seeks to incorporate in its teaching the Truth-germ of every denomination. It includes every such revelation of every age. Its maps are not inclosed in the boundary lines of limited human beliefs. Theologians would have us believe that only in the Scriptures is divine Truth set forth; that all other sources of knowledge are profane in comparison, and lack the quality of sacredness. Is not *all* Truth sacred, and *all* revelation divine?

Unity's maps are vistas of Truth, in which divine intelligence, incarnated as Buddha, merges with the mystic Tao of Confucius; in which a stern Jehovah of the ancient Hebrew prophets blends with the tender Fatherhood that Jesus taught. Included in these vistas, these highroads of revelation, are all expressions of eternal verity, whether of art or of science, of philosophy or of religion; whether ancient or modern, from Greece or Rome, from India or China; whether of Paul or Apollos or Jesus. All great minds of all civilizations and of all times have contributed their gifts to Truth; these gifts are but their perceptions of the one unchangeable, universal Truth, of which each individual expression is a part. For Truth is one, just as Mind is one, and all its revelations are grounded in the Spirit of truth, which shall lead man into *all* Truth.

Unity is more than a movement—it is a universal principle, the perception and self-application of which change man's consciousness and revolutionize his living. Unity is man's opportunity to coöperate with God.

"THAT they may all be one." How far men have wandered from this ideal! And how they have suffered in their wanderings! How hideous have been the results of their disagreements and dissensions! How their little boundary lines of prejudice and greed and hatred have cramped and embittered their lives!

Friends, "we must study larger maps." Maps with extended boundaries, wherein tolerance overlaps prejudice, unselfishness blots out greed, and love overshadows hate. Maps whose regions are an inheritance common to all mankind, and whose inheritors are all of one family—the royal family of God. The law of this larger land is order and harmony, and its ruler is our loving Father, always inviting the coöperation of His children. The royal temple in which He dwells is not in some far-off province, but close at hand—in the very heart of each of His subjects. He lives, loves, thinks, and speaks through them, and manifests Himself in their lives as they agree with, and release in themselves, His beneficent power.

SOMEWHERE, in each individual, there is a free avenue for the universal Soul. To find that way of the universal Soul through ourselves is to find the essential idea that is our particular expression of the whole. Universal unity is the direct outreaching of each human unit to enter into right relationship with the Source of its own being, and with the other units of which the race is composed.

There is but one life, of which yours and mine are but parts—life unlimited and everlasting, which the Christ consciousness in each man may lay down and take up, as it wills. There is but one love, which is ours to express—an all-encompassing love, excluding none. There is but one intelligence, for which each human mind is a broadcasting station. There is but one substance, which we may bring into manifestation through the Christ-recognition that named it according to the needs of those He served.

THE UNITY principle is not new. It is the same today as when Jesus taught it to an unheeding world. He did not originate it; He discovered it for Himself, just as you and I must each find and appropriate it. "Greater *works* than these shall he do," was His prophecy of him who should find it, and His prayer for racial unity has resounded throughout the ages:

"That they may all be one; even as thou, Father, art *in me, and I in thee, that they also may be in us . . . And the glory which thou hast given me I have given unto them; that they may be one, even as we* are *one; I in them, and thou in me, that they may be perfected into one."*

A Home Maker's Prayer

O Thou almighty One, who hast ever a tender care over Thy daughters, manifest Thy sacred presence in my home this day. May hospitality and prudence control my plans, gentleness and firmness my words and acts. Vouchsafe unto me patience toward those who serve, that I may remember their wearisome tasks and ofttime loneliness. Help me, I pray, so to guide my children by holy teachings and careful example that they may recognize in Thee their Master and Friend. Let womanly purity illumine my every thought and speech, so that he who leaves my side for the busy world with its distracting cares may return this night free from their contamination and more truly Thine own. If any souls seek this home for comfort or for counsel, grant me a responsive spirit; and from Thee, O Fountain of all sweetness, wisdom, and strength, I would draw help each hour, not for mine own need, but for all who come to be refreshed—in the Savior's name. Amen.—SELECTED.

The Body Immortal

By FRANCES W. FOULKS

THIS TERRESTRIAL body, this mortal body that I now inhabit, shall yet lose its heaviness, its denseness, its sluggishness, its proneness to pain and weakness, because I am now keeping my eye single to a spiritual body, a body incorruptible, immortal, "eternal, in the heavens," even the Christ body.

As a son of God I have the inheritance of a body celestial, created in His image, after His likeness; a body capable of expressing the qualities of Spirit, endowed with His faculties, intelligent and responsive to every holy aspiration of my mind. As I become conscious of this, my birthright, this body immortal shall become truly my own, a body that shall manifest all the purity and beauty and wholeness of Spirit, a body that shall find eternal activity on the outer and on the universal plane in a continual freedom of expression.

Holding to the inner perception of my perfection in the likeness of my Creator, I am impregnated with His pure nature, and His vital livingness is given its expression through me. All the mortal of me, mind and body, is cleansed and purified, resurrected from all its deadness, regenerated, transfigured, transformed, and I am reborn within and without.

Every atom of this physical body is now sensitive and receptive to the Power that gave it being, is now vibrant with spiritual activity. Every cell of every bone and tissue is penetrated and permeated by the life and substance of Spirit, until all dark places are illumined, until all heaviness is transmuted into spiritual buoyancy. From the innermost marrow in my bones to the outermost tissues of my skin, every cell in my body is in harmony with every other cell, all working together for the perfecting of the body; every

organ and gland, every muscle and nerve, every valve and duct, of my body is performing in divine harmony and order the righteous functions for which it was created. My heart, filled with peace and harmony, beats in unison with the serene and loving heart of God, my Father. He, the Holy One, sends out, from His throne in my heart, an unending stream, and this river of life flows through every vein and capillary and artery into every atom of this His body temple, cleansing, nourishing, renewing. I breathe in and breathe out the pure breath of God, and I become a living soul, strengthened and sustained by the Almighty. My whole body is coming into its proper function, that of a sacred and holy temple for the living God, a temple of loveliness, a temple vibrant with spiritual activity; an ageless, diseaseless, deathless vehicle for my immortal soul to use to the glory of God.

O GOD, Thou Creator of my being, I offer praise and thanksgiving unto Thee for the image and likeness of Thine own glorious self that Thou didst place in me in the beginning. I give thanks that now, consciously and subconsciously, I know the Truth that sets me free, soul and body; the Truth that the same power that raised Jesus from the dead even into ascendancy, into omnipresent livingness, is also in me, ready and able to quicken this mortal body into immortality, to transform this corruptible flesh into incorruptible Spirit substance. My heart sings its psalm of praise and thanksgiving to Thee, my Savior, as it offers up the old man with his desires and weaknesses, his worries and fears; it sings in joy for the putting on of Thy pure nature, the Christ mind and its expression, the body immortal.

In my mind's eye I see it, that mystical body of Thy creation, O God, the Christ body, radiant, pure, active, lovely beyond compare, strong, supple, possessed of eternal youthfulness. As I glimpse, then conceive, then discern this glorious body, Thou art merging it with my flesh body until it again possesses the glory that it had

with Thee in the beginning—I glorified in Thee, Thou glorified through me. Now am I transfigured, transformed, now fashioned after the glorified and risen body of my Lord, the ascended Christ, and forever expressing my immortality in my likeness to Thee, O Creator of my being.

You and Today

With every rising of the sun,
Think of your life as just begun.

The night has shrived, and buried deep,
All yesterdays; there let them sleep.

Nor seek to summon back one ghost
Of that innumerable host.

Concern yourself but with today.
Woo it, and teach it to obey

Your wish and will. Since time began
Today has been the friend of man;

But, in his blindness and his sorrow,
He looks to yesterday and tomorrow.

You and today! a soul sublime,
And the great pregnant hour of time,

With God between to bind the twain!
Go forth, I say, attain, attain.

—Ella Wheeler Wilcox

Sympathy—

Blessing or Detriment?

By HARRIET GILFILLAN

I AM beginning to realize that sympathy is often detrimental to the giver, as well as to the receiver.

I was at an afternoon tea when a certain woman entered. I will call her Mrs. B——.

Her eyes were red from weeping, and she presented a very woebegone appearance.

We all gathered around her to listen to the recital of the cause of her agitation.

It was a very simple cause, but it had the effect of upsetting six of the women present.

In their zeal to sympathize with Mrs. B—— they all remembered similar occurrences that had happened to them. Occurrences that they had entirely forgotten until Mrs. B—— with her tale of woe brought remembrance of them.

All six of them then recounted their own experiences in an effort to show Mrs. B—— that they knew exactly what she was enduring.

The consequence was that seven women were all mixed up, and the afternoon was being turned into a very tearful session, because two of them had so feelingly told their experiences that they were themselves overcome from thinking about them and going all over them again. Mrs. B—— was certainly not helped any, so far as I could see; at least she didn't appear to be, as she sighed, in a resigned manner, and quoted, "Unto every one that hath shall be given . . . but from him that hath not, even that which he hath shall be taken away."

There was one woman, Mrs. Rex, who had scarcely spoken, but had been looking exceedingly thoughtful all through the recitals. She now spoke.

"That is the very solution to your problem, Mrs. B——," she announced brightly.

"Solution!" answered Mrs. B——, looking at her bewildered.

"I will now recount my experience," continued Mrs. Rex. "It will show you what I mean."

I must admit that I was attentive, because that passage in the Bible had always appeared unjust to me.

"I WAS feeling just as you do now, Mrs. B——," started Mrs. Rex. "I imagined that everybody and everything was against me. 'Unto every one that hath, I said to myself one day. 'What have I?'

" 'You have a great deal if you would only use what talents you possess.' I looked around, to see who had spoken," said Mrs. Rex, "but there was nobody.

"Right there was the solution to my problem, forcing itself on my consciousness.

" 'Talents!' I thought to myself, 'I am not gifted as far as I know, very remarkably.'

"I was standing outside our house at the time. It was the spring of the year, and I looked around. The garden presented a very dilapidated appearance.

" 'No use fixing it up,' I had said to my husband. 'The house may be sold at any time, and we will have to move; no use fixing the garden for somebody else's benefit.'

"I didn't know when I spoke that way," said Mrs. Rex, "how I was shutting out all my good.

"But this particular morning, as I was looking at the garden and thinking of talents, I remember that I said aloud:

" 'About the only talent I possess is a good strong arm that knows how to work.'

"All of a sudden it came over me what a lot of time I wasted, grumbling over my having nothing to occupy my time.

" 'A good strong arm that knows how to work,' I repeated again.

"Well, I could clean up the garden a bit!

"I started in to use my talent," continued Mrs. Rex with a smile. "I had a good strong arm that knew how to work.

"I had cleared and dug a fair-sized piece, when I was interrupted by a voice that said, over the fence:

" 'If you are going to garden, Mrs. Rex, there are lots of raspberry canes here that I can give you. I didn't offer them to you before because I figured you were not going to bother to put in a garden.'

"I thanked my next-door neighbor, and that day saw a nice large patch of raspberries started in our garden.

"THE NEXT day I dug once more. Again, something happened. A friend came calling. She looked surprised to find me in the garden digging.

" 'If I had known you were planning on a garden,' she said, 'I should have brought you some vegetable seed. We saved quantities of most everything from last year's growing. I'll send it over by one of the children after supper tonight.'

"For two weeks I dug and planted. Every day I had something given to me. Everybody I knew appeared to have just what I needed to plant. And without my saying a word about it, either! Seed potatoes, corn, tomato and cabbage plants, were brought to me.

" 'You wouldn't know it was the same place,' enthusiastically cried my neighbor. 'Are you going in for flowers, too?'

" 'I think I shall when I get the vegetable part all finished,' I answered.

"It was fruit, though, that came next.

"I looked out of the window one morning, and there in the garden was an assortment of bushes! I hurried out, and found black currants, red currants, gooseberries, tame blackberry, a small peach tree, two apple trees, and, yes, I mustn't forget three logan roots, as well as a dozen rhubarb plants.

"Everything was labeled, and a note was affixed, which informed me that the giver of all these things was a stranger who had admired the way in which I

had cleared up a spot that had been a distinct eyesore to him every time he walked past.

"I worked hard and planted them all. Then I cleared all around the house, for flowers. Rose bushes, lilac trees, syringa, and plants of every description came flowing in.

"WHEN my husband returned home at the end of the month—he was on the road at that time—he was astounded.

" 'Who did all of it?' he asked.

" 'My talent,' I answered him, laughing.

" 'Your talent?' he queried.

"I explained everything to him, and the outcome.

" 'You see, Jack,' I said earnestly, 'until I made a start, naturally nobody contributed to our garden, because everybody figured we were not bothering with it.'

"My husband looked very thoughtful. Then he looked at the house, which was badly in need of paint.

" 'I'll be home two weeks,' he said slowly. 'I believe I've a talent for painting. I am going right now to see the owner of this place and tell him that, if he'll supply the paint, I'll paint the house.'

"The outcome of that visit was that the owner supplied paint for the outside, and calcimine and varnish for the inside, my husband doing all the work.

"At this point I should like to mention that the talent my husband used was a twofold blessing, for at other times when he was home he usually spent quite a lot of his time with men that he knew, which left me much alone.

"He was so enthusiastic in brightening up the house that we were together most of that two weeks, and ever since that time he has spent with me more of his spare time than he had done for several years.

"When everything was finished it was hard to believe that it was the same place.

" 'I feel as proud of this place as if I owned it,' said my husband, viewing it with pride.

"Then he turned to me, his eyes shining. 'What do you say to our trying to buy it?' he said.

" 'Jack!' I gasped. 'If only we could manage it!'

" 'I'm supposed to have a talent at selling things to other folks,' he answered. 'I should be able to sell myself something.'

"We went to the owner again.

" 'I was just getting ready to come and see you,' he said. He said that he was sorry, after all the work that we had done, but the place was sold. He would pay Jack, though, for all the work that we had done."

"OH!" CRIED Mrs. B——, "wasn't that mean—to sell the house when you had just fixed it all up!"

"I must admit we thought so too," said Mrs. Rex, smiling at remembrance of it. "But I haven't finished yet," she continued. "The next day, the new owner called on us.

" 'I have bought this property, and was hoping to keep you as tenants, but Mr. Allan tells me that you wanted to buy this place, and were speaking to him about it immediately after I closed the deal with him. Mr. Allan,' he continued, 'sold it to me at a snap price for cash. I am ready to sell it again, if you want to buy it, on terms.' "

"Did you buy it?" asked Mrs. B——.

"It is the house we are living in," answered Mrs. Rex. "The new owner sold it to us on far easier terms than Mr. Allan was asking when he first decided to sell.

"So you see how it works out. 'Unto every one that hath shall be given.' We all have some talent that we can use if we look for it."

Mrs. B—— rose excitedly from her chair. "You have solved my problem for me, Mrs. Rex. I can see exactly where I can use my talent to arrange for the settlement of this affair that was worrying me. Thank you a thousand times."

As I walked home from the tea, I thought of how everybody present had descended away down into the dumps in the effort to sympathize with Mrs. B——,

and how not one had helped her any, except Mrs. Rex, who had not allowed blind sympathy to overcome her judgment. I decided right then that thenceforth, if my sympathy couldn't be a blessing, I would withhold it when it was likely to be a detriment.

This Is Friendship

I love you, not only for what you are, but for what I am when I am with you.

I love you, not only for what you have made of yourself, but for what you are making of me.

I love you for the part of me that you bring out.

I love you for putting your hand into my heaped-up heart and passing over all the frivolous and weak things that you cannot help seeing there, and drawing out into the light all the beautiful, radiant things that no one else has looked quite far enough to find.

I love you for ignoring the possibilities of the fool in me and for laying firm hold of the possibilities of good in me.

I love you for closing your eyes to the discords in me, and for adding to the music in me by worshipful listening.

I love you because you are helping me to make of the lumber of my life, not a tavern, but a temple, and of the words of my every day, not a reproach, but a song.

I love you because you have done more than any creed could have done to make me happy.

You have done it without a touch, without a word, without a sign.

You have done it by just being yourself.

After all, perhaps this is what being a friend means.—SELECTED.

Believest Thou This?

By KATHARINE V. HOLSTE

"I KNOW NOT," said Anna, dolefully, as she poured the milk into a cup. "There is so little. Not enough for both of us of barley bread. It has been long since I have seen such a scarceness."

Joseph rose and went to the door, gazing with trouble-dimmed eyes over the peaceful countryside. It was glorious spring, the Passover but a few days gone. For Joseph there was a cloud of gloom over the sun. He turned slowly and with heavy feet crossed the room to where his wife was silently setting in order their evening meal.

"Rememberest thou, Anna,"—he spoke very low—"how two years since, before the Passover, we listened one day to this Jesus of Nazareth?"

She nodded, but spoke no word.

"Rememberest thou," he continued, "how we hung upon His words? How gracious were they! 'Come unto me, all ye that labor and are heavy laden, and I will give you rest.' 'Consider the lilies of the field, how they grow; they toil not, neither do they spin: yet . . . Solomon in all his glory was not arrayed like one of these. . . . Be not therefore anxious, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?' 'If God doth so clothe the grass of the field . . . *shall he* not much more *clothe* you?' These sayings spake He many times in many places, and others like unto them. Rememberest thou?"

Anna assented, still silent.

"Rememberest thou how we followed Him and stood agape while He wrought such marvels? How the blind saw, and how the lame walked, and how the evil spirit was cast out of Phineas' daughter?"

"Yes."

"We listened full many an hour, till the children

whimpered for hunger, and Esther, your cousin, was like to fall with faintness——"

"And then He bade us sit down," recounted Anna, "and I wondered what He meant to do. I could see Him speak to one of His disciples, who seemed to question what to do. I wondered myself, for He was not known to be a rich man, and He could not mean to feed that multitude."

"Then," rejoined Joseph, "that little lad with the basket went at the call of that disciple to whom He spake. Rememberest thou the joy in the lad's face when he gave unto Jesus that basket? All his lunch was in it, but he murmured not."

"How satisfying was that meal!" exclaimed Anna. "We had all we could eat—and there was much remaining. If we might have had Him as our king! What wonders He might have wrought! But now, look you what has come to pass. Crucified like a thief! I could believe His teachings for their very comfort. But He was too bold—too bold——"

Joseph mused. "Would I knew His secret. Never was man like unto Him since the prophets. They say He raised the dead. None hath done that since the bones of Elisha."

"Esther says," Anna spoke thoughtfully, "that the Jews are saying that the Roman guard slept at night, and His disciples stole His body from Joseph's tomb."

Joseph looked up sharply.

"Nonsense!" he said. "They could not do that. Moreover, the stone was sealed with Cæsar's seal, and the veriest fool knows that to break that seal is death."

"They sealed it," said Anna, "because the chief priests and the Pharisees told Pilate that Jesus had said that after three days He would rise again."

"No man himself ever came back from death," affirmed Joseph. "I myself have heard that saying. But many things spake He in parables, and sayings hard to understand. It may be that this is one of them."

"The meal is spread," said Anna, with resolution.

"Let us partake of it. Tomorrow may be a better day."

A SHADOW fell athwart the threshold—long with the setting sun.

"Peace be unto you," said a rich, musical voice. It was the virile, joyous voice of a young man, withal mellow, like well-seasoned fruit.

They looked up, startled.

The stranger was of gracious mien; well built and ruddy. He was not noticeably travel-stained, though one could perceive that he had journeyed far.

"Wouldst let me rest," he questioned, " 'neath the grapevine? And quench my thirst with your good milk?"

Anna bade him welcome.

"Rest thou mayest indeed," she said, "But as for milk—what thou seest here is our all. I fear it not enough to soothe thy thirst or give thee strength to tread the miles from here to Bethany."

"I thank thee," said the stranger. "Where is good will, there is always enough. I will drink and eat with you gladly."

"What is there of news?" queried the guest, as he drank and broke the bread.

"Naught save that which thou must have heard. The countryside rings with it," replied Joseph.

"Indeed, I have heard nothing," their guest assured them.

"Not that, on the first day of the week after the Romans had crucified Jesus of Nazareth, the disciples stole His body from Joseph's tomb——"

"How now, husband!" reproved Anna. "How knowest thou the truth of the matter? It is not like thee to repeat idle tales. And Esther said——"

"Yea, that the chief priests feared His saying that He would rise again. I heard thee before——"

"But why not?" persisted Anna. "Thou wert but now reminding of His sayings and miracles. What thinkest thou, friend?" turning to the stranger.

"The world is slow of heart to believe and apprehend such things," he answered. Then, meditatively, "Ought not Christ to have suffered these things and so enter into His glory?"

There was a short silence, broken only by the high, clear note of a nesting bird.

"I must be on my way," said the guest. "I thank you for your hospitality. May the peace of this house abide." He stepped to the door, looked keenly upon them, and, turning, walked rapidly down the road.

"A STRANGE young man," remarked Anna. "Hast seen him before?"

Joseph shook his head. "No, not that I remember. But there is a something——"

Reflectively he reached for the milk pitcher.

Anna lifted it, started back, her eyes amazed.

"It is full!" she gasped. "Look! I say to you, Joseph, it is full! And the bread is untouched! Yet we ate of it——"

" 'Where is good will, there is always enough'," quoted Joseph under his breath. "Verily, these are strange times."

"We were fed upon five barley loaves and two small fishes," Anna cried exultingly. "I tell you, Joseph, that was Jesus of Nazareth. None other. The widow at Zarephath ministered of her want unto Elijah the prophet, nor did her oil fail—and her meal waxed plenteous."

"It seems impossible to believe," said Joseph. "Yet —who else——"

It is as easy for the successful man to be successful as it is for the unlucky man to be a failure. Each sits in his own center of thought and must express what he is. The transition from failure to success is but a change in the quality of thoughts.
—SCIENTIFIC CHRISTIAN TRAINING.

SPIRITUAL HEALING

By E. V. INGRAHAM

Rest and Realization

And on the seventh day God finished his work which he had made; and he rested on the seventh day from all his work which he had made.—GENESIS

THE QUESTION of the Sabbath day has occupied a very prominent place in the mind of both the religious world and the commercial world. The day itself affords opportunity for much speculation, but it is now quite generally accepted that the "days" of God's creation were cycles of time, or movements of Divine Mind in the creative process, rather than days as we know them. As we have previously explained, days as we know them appeared in the creative process only with the manifestation of the sun, moon, and stars. "One day is with the Lord as a thousand years, and a thousand years as one day," clearly implies that God's "days" are something infinitely above our measurements of time.

The important factor in our consideration of this seventh day is to come to the realization that we are in the seventh day of God's creation now, and that this is the day in which His creation of perfect man is coming into recognized completion. If you will read the description of the seventh day's creation as given in Genesis, you will find that the report does not mention the seventh day's coming to a close, as it does in the account of the previous days. The seventh day of creation is yet with us, and its part in the creative process is the culmination or the fulfillment of the previous days.

A thought seems to have become prevalent in the minds of most people that, because God rested on the seventh day, He entirely withdrew from His creation, leaving it to survive without further connection with

its Source. Because of this belief many have the idea that our everyday life is something entirely apart from the life and activity of God. But how can this be if God is all, and if He is omnipresent?

It is apparent in the Bible story of the seventh day and all through the Scriptures that God is very active in the life and affairs of all men—in all ages and under all circumstances. If God is the same yesterday, today, and forever, He must be the moving force in His creation just as much today as He was in the beginning. If there is any difference perceptible, it is not in the nature of His moving or in the great underlying purpose toward which He moves. The difference can be only in the fact that in the beginning He moved to create, and in the present He moves as the animating, directing force in all His creation. The vital thing for us to remember is that, even as God moved upon the face of the deep in the beginning to bring forth a creation, He moves just as truly in all creation now, and is the life, intelligence, and substance of every created thing right now. If God was the breath of life to me in the beginning, He is the breath of life to me now. To reap the full benefit of this fact I have but to open my consciousness to embrace this fact.

A QUESTION naturally asked by one who just begins to see this new significance of days is whether it is necessary to observe the Sabbath as its observance is taught and practiced in the world today. It is not our intention to deal with customs or with days as we know them, but to arrive at some better understanding of the laws that are at work back of the created world. For many reasons it is well that we observe the seventh day as we are observing it. Christ taught that it is lawful to do good on the Sabbath. If a person will earnestly endeavor to live better, to conduct himself according to a higher standard, on the Sabbath, he will eventually learn to live better every day. If he does good on the Sabbath day, he may learn to do good every day, and surely it is not lawful to do anything but good on any

day. It is unlawful for man to live contrary to the spiritual principle of his being at any time, under any circumstance, or in any relationship of life. It is lawful for man to live the natural law of his being, and the only law of his being is the law of God, for God has created man in His own image and after His likeness.

A change of thought and act is usually good for one mentally and physically, particularly if the change is toward something better. But is it advisable to change back to something unlawful, after one has spent a day in lawful conduct? Man's changes should be from glory to glory, rather than from good to evil. The laws of God and the working out of the divine principle do not destroy the laws of man, but fulfill them. Observance of the laws of God so changes the conduct of man that he naturally lives with his fellow man in a perfectly righteous manner.

THE SABBATH is a day of rest, but rest need not be inactivity. Rest is rather a harmony of activities, or a coactivity, of man's entire being. The "rest" of God was not inertia, for there is an infinite amount of activity described as having taken place on that day. Rest is said to be the angle of repose, and the angle of repose must be that of perfect balance. But there are different kinds of rest. There is rest from labor, but this rest does not necessarily mean to stop doing anything. Labor is usually an experience wherein man exerts himself physically entirely out of proportion to his thinking and feeling nature, and it is this loss of balance that makes most work laborious. A change of activity permits a readjustment toward a balanced relationship of his being, toward the angle of repose, and he is rested. There is also rest in action, but this rest in action is the result of a perfectly balanced action. A spirited horse is seldom tired, or, if tired, only for a moment. It is the hard-working plug that is always tired, for it has no animating spirit to accompany the overworking of its moving, laboring flesh. The spirited horse rests in action, for its physical activity is ani-

mated by its spirit of life, and in this well-balanced activity there is a minimum of what we call the tiring effect of work. This activity is not work at all, but the expression of free vital energy. This activity brings the most joyous rest, for it is not rest from having become tired, but rest that is vitalizing activity and accomplishment. There is an additional rest beyond these, and that is the rest which comes in the realization of having successfully attained the desired goal—the rest of having skillfully accomplished some task. This is rest that kindles the fires of new energy and new power, new courage and genius to act. This rest is the reverse of inertia; it is a period when one's forces are active to the greatest degree and when one seeks new worlds to conquer.

THE THING that man calls fatigue or tiredness is only a lack of coactivity between the different departments of his being. This fact can be illustrated by many experiences in life. Have we not each been "tired" at some time, and then some one came along and suggested a party, a ride, or something that had a strong appeal to us? Instantly our energies were aroused to meet the degree of bodily action involved, and the "tired" feeling immediately disappeared. This change was brought about by the introduction of an idea to which the entire nature responded. Rest comes instantly when demand is made upon one's entire nature by the arousing of one's interest. Such experience clearly proves that rest does not involve a period of inertia to permit the body to slow down to the pace of your subdued spirit, but that it consists in arousing your subdued spirit to counterbalance overactivity of the body. Rest therefore is but an equalizing or a harmonizing of all one's activities, mental, emotional, and physical, to a common interest or level.

When God rested, He certainly did not do so because He was tired, for how could God, who is all, be out of harmony or balance with Himself. His rest was merely a rest from creating, if such a thing could be. He con-

tinues to act in and through His creation as its animating force. Can you not realize something of this rest in your own experiences? Suppose that you have been very active in making a piece of wearing apparel. There comes the day when it is finished and you put it on, that you may wear it. Does not a great sense of rest come? You cease to create, but you continue your activity by animating the garment. In all your experience in life, have you ever known such complete rest as the rest of realization—the realization that a task was properly completed and that you could then more fully express yourself through it? Activity never stops with the completion of form, but changes from the producing state to the animating state.

THE INVENTOR affords us another very good illustration of the principles under consideration. He conceives an idea and becomes very active in creating or building the required mechanism to embody his idea. When his machine is completed, it embodies the inventor's thought, and his thought is the working principle of the machine. To the degree that the inventor's idea is sustained in the machine, to that degree is the machine perfect. When the idea and the machine are not in strict conformity, then inharmony, or complete inaction, results.

So let us not overlook the tremendous activity of God, which is continued in the seventh day of His creation, and is therefore active in all creation now as its life, its substance, and its intelligence. In the seventh day, instead of God's becoming inactive, He became the Lord God, or the ruling force in His creation. He was then not only creator, but ruler, in His own kingdom. He was Jehovah God, or God identified as the controlling element of the created universe.

Man experiences inharmony and unrest only when the various elements of his being move out of their natural channels, and in unbalanced proportions. Can you not see what we do to ourselves when we plan for the soul's activity in a far-away heaven somewhere in

the sky? With our mind interested in merely intellectual pursuits, and the motions of the body following another course of action entirely independent of our spiritual standards or of sound reason, the body is left to drag along with almost no motive power to animate it.

HARMONY, or rest, will come when we can correlate all our activities with the activities of God. Was not Christ's yielding His spirit to the Spirit of God the final step leading up to His resurrection? Just so will our resurrection and our complete re-creation come when we have thoroughly expanded our activities until everything in us is attuned to the will of God, moving toward the divine end.

In the beginning God moved to create, and naturally He moved to bring forth a perfect creation. As He moves in all creation now, it is to perfect that expression of Himself until it shows forth all that He is. We shall not find complete rest until we train all the elements of our being to move in this same direction—toward absolute perfection in every detail of life. Man's mission is to become the Christ, even as Jesus became the Christ, by giving himself to the Father, that the Father may work through him to fulfill His own perfect nature in the last detail of man's life and experience. To know that the will of God is health, perfection, success in every department of your life, is a great step toward entering into the rest that remains for the saints of the Lord. Only in this process can all the forces of our being work to a common purpose; hence therein is the only true rest.

When God created He said, "Let there be," and in taking this attitude man finds his greatest power. "Let" does not denote inertia any more than rest does. It denotes an openness of mind to receive a greater and more dynamic power than that to which he has accustomed himself. It is like the giving up of the self-starter to the more powerful motor; the giving up of a lesser activity to a greater activity, of many diverging activ-

ities to activity in one direction—the fulfillment of the will of God in every phase of man's being.

GOD'S rest is in finding His completion and realizing His expression within His own creation. Man will find his rest in realizing his completeness in God, his Creator. This is his point of perfect repose, perfect balance, perfect rest.

I rest in the realization that the will of God is the one and only active power in me, perfecting my whole being according to His own perfect ideal.

This day is the word of God fulfilled in my flesh, and I become the man divinely created.

From this day forth I live by "every word that proceedeth out of the mouth of God," and I find complete unity in Him.

I consecrate my whole self to the fulfillment of the will of God, and I find rest for my soul, peace for my mind, and health for my body. All-powerful is the mighty Spirit of God, daily re-creating me according to His image and likeness.

To practice these steps in the healing principle is to be assured of perfect health of mind, body, and affairs, for the same perfection that God created will be restored when the Spirit that created has freedom to act within its creation. This healing is not only of the surface wound or the bodily disease, but it is a healing of man's entire nature from the very foundation of his being, and is a true guaranty of perfect health and of lasting perfection in every department of life.

(*The end*)

JESUS CHRIST SAID: *Be not therefore anxious, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? . . . But seek ye first his kingdom, and his righteousness; and all these things shall be added unto you*

Your Garden

By KATHARINE HAVILAND-TAYLOR

FEW OF us have failed to meet the soul who looses that whine-tinged chant voiced by the unhappily envious person who tells of what he would do if he had somebody else's money. You know it; I know it; occasionally we all borrow the tune of this energy-sapping, unworthy song. And when we weaken sufficiently to sing it, it is well to look around to see what we have done with those properties of which we are stewards; for unless we can manage well such possessions as we have, we have no least right to wish for more.

I HAVE known girls in soiled cuffs and collars and spotted frocks to say, "If I had money I'd dress exactly as Isabel does!" Now, the onlooker knows that they wouldn't, and couldn't. Dressing well with any amount of money means care of detail, and work; and the office girl who is shabby would be shabby no matter how much money was hers to spend on clothes—and this is an actual fact, not a theory!

YESTERDAY I dropped in to see Mrs. Smith, who has a beautiful space at the rear of her house where should be—and could be—a garden. "Oh, if I had Mrs. Winthrop's beautiful place, wouldn't I entertain?" Mrs. Smith exclaimed to me. And the next moment she said that she had so little to absorb her that she was often "tragically bored," and that she envied me my profession. Obviously, Mrs. Smith in her present frame of mind would get nowhere with any work that is constructive; for any job at the start is a plot of ground that is bare, and it is our energy that plants it, keeps it weeded, and keeps it flowering. All this means

use of that which you have, as well as unremitting labor.

As I studied Mrs. Smith I decided that she would do nothing in Mrs. Winthrop's place and that God—the very just Steward of all who are smaller stewards—had been wise in allotting to Mrs. Smith no more of good to waste.

Mrs. Smith has her plot of ground (most of us have some space whereon we can make some sort of garden) and she has ignored it. She has given her energies to envying others who have more, which is a bad habit; a weak habit, a habit that breeds discontent and idleness, and that breaks a very sensible commandment.

OF COURSE you have seen the bedrooms of girls who have given themselves to envying other girls who have more? Those rooms are untidy; there is no effort to use the materials that are at hand; no one could be happy in such rooms, and no one who gives energy to envying instead of building is happy. Such girls will develop into bad housekeepers, if any young men are so unwise as to marry them. These girls will have the kind of house that we all know; houses where furniture is never moved, where shabbiness gathers on shabbiness, where a yard of new chintz will never make a new pillow to brighten a corner—and that takes us to the old camp-meeting song that advises us to "brighten the corner where you are!"

There is something to think about in those words, which are now so apropos; they make me ask you whether you are using what is now yours to the best advantage? Are the cuffs and collars, which should be crisp with starch and clean, limp and soiled at edges? Is the serge work-frock spotted, or as fresh as would be Isabel's? Is your actual garden prettily kept and a spot in which others may rest and enjoy themselves who have no outdoor space? (There are many of these.)

Is your house as well arranged as it can be? Have you made the most of your household possessions, stew-

ardess? Has your husband or your mother a comfortable chair near the good light, or is the good light surrounded by stiff chairs? Is your china and your silver tastefully, conveniently, arranged? If you are a bachelor girl, is your room the sort into which you can take friends to make them comfortable and happy as you brew them tea? Are the shrubs on the front lawn crowded? Would some of them be better for transplanting and your garden better for it, too? Have you ever had a meal on your veranda or your terrace? Haven't you a little outdoor spot where you could make a new and charming sitting room? Or, if you are in a flat or a small room, have you a flowering window box, or—a potted plant? Have you noticed the difference between those houses where people build and those where people sag, to envy?

NOT LONG ago I was in a house where a woman—a wise and a happy woman—uses what she has, everything that she has. Magazine covers made the nursery walls gay; an old dress made new cushions; some of last summer's garden was in pots on window sills, and last summer's plums were served in a pot at tea. The floors had been painted recently, and by a woman who had no time to envy; and the whole simple place radiated comfort and cheer and made a perfect background for this wise young stewardess!

Just one more true tale. Not long ago I visited a woman in the country who, watching a smart motor pass in the lane, said, "Wouldn't I take people riding if I had a motor!" Yet—she had a quiet space beside a brook that city people would see as a second heaven; and did she offer them a chance at that? No—instead she stood, discontented, flabby (and I mean flabby; not a pretty word, but it fits!), looking on another's possessions as she let hers go to waste!

TOO MUCH looking at the pictures that others make in life with their worldly goods does rather dim

one's sight. Deep-sea fish, swimming in the dark, lose eyes. Women who stare too constantly at others' possessions lose the power to see their own, and therefore to use them.

So, if you would make a garden of any sort—and thus make of this world a better, brighter, and prettier place—study your own holdings the next time you think, as you whine within if not without, of some one's abuse of her holdings. Think, "What am I doing with the things that are my own?", instead of whimpering, "Oh, if I had her money"—or her car, or her clothes—"what wouldn't I do!"

And if you use what you have as well as any one could use it, you will be a builder; contented, pleasantly occupied; a center for people who need that which every builder gives; and an example for the weaker humans who can, so easily, grow supine as they think—while they look discontentedly at the decay that they have permitted to be—"Oh, what's the use?"

There is always use!

Polish your kitchen linoleum if it needs it, and you'll find even through that simple task what good the polishing will do to the linoleum and to you!

THERE is a story of a slum woman who was given a lily; perhaps you know it. She set it on the table, and she saw it against the window; she saw that the window was dirty, and she washed the window. Then she saw that the shade was rolled up crookedly, and she straightened it. This much accomplished, she found that the floor looked very shabby, and she scrubbed it. Then she saw that the table needed washing, too, and, when she had finished, the room was clean.

All of us should have a lily; and all of us have one, if we will but realize it. The lily is right pride; a pride that urges us to make the best of that which is ours, constantly to increase the good; such pride creates a lift of chin, contentedness, usefulness; and it keeps that strength-sapping yellow cur, envy, from drawing near!

TRY IT, using that which is yours. Consider your house, your garden, your wardrobe; and when you make the best of all that you have, and smile brightly and bravely, as you make the best of it, you will know the lily and how it grows, and you will know yourself at your best, and not as the weak whiner that some women become without realization. And when you are your efficient best, you will wonder how your family stood your repining; and how you stood the house—as it was.

But He Rose Again

I was going down a street in Chicago when in a store window I saw a very beautiful picture of the crucifixion. As I gazed, spellbound, at the vividly pictured story, I suddenly became conscious that at my side stood a street Arab. He too was gazing, and his tense expression made me know that "The Crucifixion" had really gripped his eager little soul. Touching him on the shoulder, I said:

"Sonny, what does it mean?"

"Doncha know?" he answered, his face full of marvel at my ignorance, "that there man is Jesus, and them others is Roman soldiers, and the woman what's cryin' is His mother, and—" he added, "they killed Him."

I was loath to leave that window, but I might not tarry always at the world's tragedy, and so I turned away and walked quietly down the street. In a moment, I heard pattering footsteps at my heels, and there stood my little street Arab.

"Say, mister," he breathlessly announced, "I forgot to tell you, but He rose again."—SELECTED.

Thy Will

Be Done in Me

By LUCY SIMS THOMPSON

Thy will be done in me, O God,
Thy will be done in me,
Nor let my wayward human will
Obstruct Thy wise decree.

Thy will be done in me, O God,
Then teach me how to pray,
For I would learn to help Thee work
In me Thy perfect way.

Thy will be done in me, O God,
Now and forevermore,
And each glad day that dawns shall crown
The glad days gone before.

"Thy will be done in me, O God,"
My daily prayer shall be,
That every circumstance of life
May testify of Thee.

SUNDAY LESSONS

These lessons point out the symbology of the Bible and interpret it according to the Unity teaching. Our interpretation may puzzle, possibly startle, a new student but we believe that a thorough study of the Unity Sunday lessons will amply repay any student. Study with an open mind, and Truth itself will convince you. Our Bible text is taken from the American Standard Edition of the Revised Bible, copyright 1901 by Thomas Nelson & Sons, and is used by permission

LESSON 1, APRIL 5, 1931.

Unity Subject—*The Awakened Life.*

International Subject—*Easter Lesson: the Resurrection.*—I Cor. 15:1-8, 50-58.

1. Now I make known unto you, brethren, the gospel which I preached unto you, which also ye received, wherein also ye stand,

2. By which also ye are saved, if ye hold fast the word which I preached unto you, except ye believed in vain.

3. For I delivered unto you first of all that which also I received: that Christ died for our sins according to the scriptures;

4. And that he was buried; and that he hath been raised on the third day according to the scriptures;

5. And that he appeared to Cephas; then to the twelve;

6. Then he appeared to above five hundred brethren at once, of whom the greater part remain until now, but some are fallen asleep;

7. Then he appeared to James; then to all the apostles;

8. And last of all, as to the *child* untimely born, he appeared to me also.

50. Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.

51. Behold, I tell you a mystery: We all shall not sleep, but we shall all be changed,

52. In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

53. For this corruptible must put on incorruption, and this mortal must put on immortality.

54. But when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall come to pass the saying that is written, Death is swallowed up in victory.

55. O death, where is thy victory? O death, where is thy sting?

56. The sting of death is sin; and the power of sin is the law:

57. But thanks be to God, who giveth us the victory through our Lord Jesus Christ.

58. Wherefore, my beloved brethren, be ye stedfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not vain in the Lord.

GOLDEN TEXT—*Now hath Christ been raised from the dead, the firstfruits of them that are asleep.*—I Cor. 15:20.

SILENT PRAYER—*By the grace of God I am what I am: and His grace is not found vain.*

Today's lesson covers the at-one-ment and the resurrection of Jesus Christ, together with a statement of the scope of at-one-ment and the nature of its action.

The chief teaching of Jesus Christ was the instruction that He gave in regard to life. He taught that He had come in order that men might have abundant life. In the full consciousness of the Christ principle, He stated, "I am the way, and the truth, and the life: no one cometh unto the Father, but by me." We are told that "Christ Jesus . . . abolished death, and brought life and immortality to light."

This teaching does not imply that all men must die and be raised as Jesus was raised from the tomb. The words, "If a man keep my word, he shall never see

death," were also spoken from the Christ consciousness and form a part of eternal Truth.

The human intellect may reason that, to abolish death convincingly, Jesus should have outwitted the Roman government and the Pharisees, should have overawed the Jewish mob and avoided death, and that, because He tasted of death, He failed to demonstrate the logic of His own teaching, even though He afterward rose from the dead.

Jesus, we are told, knew what was in man. He knew that man's nature can be changed only from within; that a man's forced convictions are temporary, and that the one who undergoes a change of mind by reason of external pressure relapses into his former opinion as soon as pressure is withdrawn. Knowing these facts, Jesus offered no resistance to the Pharisees in their determined campaign to put Him to death, but by rising from the dead He proved the futility of human effort to break the continuity of life or to disrupt the living principle of the universe. Since the Pharisees were permitted to carry out their design without hindrance, the resurrection was the only alternative course left to Jesus, who otherwise would have performed completely His teaching that any one who understood and kept the way of the Christ would never see death. By taking the course that He chose, He proved the truth of the universality of life and its endless power more convincingly than He could have done by resisting the Pharisees or outwitting them, and so continuing uninterruptedly in the body.

The apparent death of Jesus and the radical change in His flesh body also symbolically illustrate the necessity of the death of the "devil," the carnal mind or fleshly consciousness, which holds the whole human family in its material grip. In Hebrews 2:14 we read: "Since then the children are sharers in flesh and blood, he also himself in like manner partook of the same; that through death he might bring to nought him that had the power of death, that is, the devil; and might deliver

all them who through fear of death were all their lifetime subject to bondage."

The work of at-one-ment was definitely begun by Jesus at the age of twelve years, when He asked His parents the significant question, "Knew ye not that I must be in my Father's house?" He realized early the necessity of incarnating mind and soul completely in the body consciousness; that the true work of mind and soul (the Father's business) is to raise the physical man to a knowledge and possession of his divine estate as a son of God. That work went on continually in Jesus, we may be sure, while He "advanced in wisdom and stature, and in favor with God and men." It was His clearly recognized mission, as it is the mission of every soul born in a human body, to make of His triune nature one consistent, effective whole. To this end man is given the "great and first commandment"—the worship of one God, the concentration of all his forces on the unseen, underlying Cause of all life, the identifying of himself with the one motive power—good.

That death—or "sleep" as Jesus called it, thus showing that life never entirely ceases, but is merely suspended or lowered to a lesser rate of vibratory energy—is not a necessary part of the cosmic plan is evidenced by Paul's statement that "we all shall not sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump." The pineal gland, or third eye of man, situated at the center of the human brain, is the "eye" that twinkles or responds to the stirring of spiritual consciousness at the apex of the brain, the throne of the Supermind. With the dawn of understanding of his true nature as a son of God, man's entire outlook on life, on himself, on the universe, undergoes a transformation. Whereas, before, he was blind, now he sees himself for the first time as a new creature in Christ.

The mystery of life is capable of solution through the at-one-ment of man with his divine source. This at-one-ment is a daily adjustment of thought, feeling,

and action in conformity with the inner light of spiritual Truth that comes to him in meditation and prayer. He learns to refer his every thought to the tribunal of this highest intelligence, to turn the intuitive desire of his soul toward God for daily guidance.

He who cannot see his way to God with the eye of faith can always feel his way surely to that goal with the desire of his heart. Every mathematical truth that has been brought within the scope of our understanding has first been worked out by some one who had to use a method new to him. Every discoverer of immortal life must learn to apply the law to the three departments of his being. If he disregards the Scripture, "hide not thyself from thine own flesh," his light cannot "break forth as the morning," neither can his healing "spring forth speedily." The "prize of the high calling of God in Christ Jesus" is won by him who devotes all his energies to hitting the mark. Spirit is one, God is one. The scattering of our powers causes a missing of the mark, and ends in death.

By rising from the dead, Jesus proved to all people for all time that death is no part of the law of God. Sin is the cause of death, and as we learn to unify our faculties in the light of the Christ principle of life, we shall make of sin an obsolete expression with which nothing in our future experience shall have anything to do. Death also is fated to become archaic and to pass into oblivion, its sting removed, its one-time victory become a tale of historic wonder—a sort of missing link between the temporal man of today and the divine man of God that he is to become.

The consummation of eternal life without the intervention of physical death is a victory that must be gained. This victory is to be given to us through the Lord Christ, but before Christ can become Lord to us He must be enthroned as ruler of our life. This enthronement means work on our part—the work not of leveling down the desires and aspirations of the

soul in resignation to death of the body in the hope of continued life in a spiritual sphere hereafter, but the steadfast, immovable, sustained application of faith to action, which levels up mind, soul, and body to the height of the spiritual plane, where death in fact disappears.

The change worked out in man during the process of his making over from a mortal to an immortal being is announced by the "last trump," followed by great voices saying, "The kingdom of the world is become *the kingdom* of our Lord, and of his Christ: and he shall reign for ever and ever." The echoes of these voices are beginning now to reach our ears.

QUESTIONS

1. What was the teaching of Jesus Christ in regard to life?
2. Was death included in Jesus' teaching of the truth of God? What did the death of Jesus prove?
3. When did Jesus begin the work of at-one-ment?
4. What change takes place in man when he gains an understanding of his true nature as a son of God?

LESSON 2, APRIL 12, 1931.

Unity Subject—*Two Undisciplined States of Consciousness.*

International Subject—*The Prodigal Son.*—Luke 15: 11-24.

11. And he said, A certain man had two sons:
12. And the younger of them said to his father, Father, give me the portion of *thy* substance that falleth to me. And he divided unto them his living.
13. And not many days after, the younger son gathered all together and took his journey into a far country; and there he wasted his substance with riotous living.
14. And when he had spent all, there arose a mighty famine in that country; and he began to be in want.
15. And he went and joined himself to one of the citizens of that country; and he sent him into his fields to feed swine.

16. And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him.

17. But when he came to himself he said, How many hired servants of my father's have bread enough and to spare, and I perish here with hunger!

18. I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and in thy sight:

19. I am no more worthy to be called thy son: make me as one of thy hired servants.

20. And he arose, and came to his father. But while he was yet afar off, his father saw him, and was moved with compassion, and ran, and fell on his neck, and kissed him.

21. And the son said unto him, Father, I have sinned against heaven, and in thy sight: I am no more worthy to be called thy son.

22. But the father said to his servants, Bring forth quickly the best robe, and put it on him; and put a ring on his hand, and shoes on his feet:

23. And bring the fatted calf, *and* kill it, and let us eat, and make merry:

24. For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry.

GOLDEN TEXT—*There is joy in the presence of the angels of God over one sinner that repenteth.*—Luke 15:10.

SILENT PRAYER—*It is Spirit that quickens; the flesh profits nothing. I am one with Spirit.*

The two sons represent two mental states, or thought aggregations, namely, soul consciousness and sense consciousness. Through the soul we are related to Spirit and through the senses we are related to the flesh. All the thoughts of a spiritual character gravitate to a spiritual center; they form a state of consciousness that is pervaded by Spirit, and they are perpetually sustained by Divine Mind. This is the spiritual soul, the elder son, to which the father said, "Son, thou art ever with me, and all that is mine is thine." The human soul is the younger son. This thought aggregation finds its first pleasure in sense experiences. It manifests as the exuberance of youth, when every

human sense is flooded with life. From the one Source, the Father-Mind, it freely draws life, love, substance, power, and intelligence. These are the riches of God, which are divided between the two states of consciousness. These two souls, or states of thought, are referred to by Paul as the spirit and the flesh, "contrary the one to the other," one warring against the other. It is not strictly correct to say that the higher plane of thought is Spirit; it is more nearly correct to say that it is one's consciousness of Spirit without full realization of the powers of Spirit.

The mind that revels in the pleasures of sense gradually finds itself centering about the things of which it thinks. This is a law of thought action. You become attached to the things that you like and think about, and in due course the attachment becomes so strong that you separate yourself from everything else. Man's constant thought of sense objects and of sense pleasures gradually sunders him from the spiritual and forms a material state of existence. This is the journey into the "far country." But, being detached in consciousness from the real Source of existence, the sense soul gradually uses up its resources in the lusts of the flesh and, not knowing how to go within and draw from the original fund, it finds a "mighty famine in that country," and begins "to be in want."

There is a still deeper descent into sense conditions. The sense soul attaches itself to the realm of flesh, and tries to get sustenance out of it. The original text here indicates that the prodigal literally glued himself to the selfish personality of the flesh consciousness. He fed the swinish nature with the husks of life, and got no satisfaction. When we try to feed our soul with the things craved by the sense consciousness, we starve. The human is eliminated until there is no man in it: "and no man gave unto him."

The coming to itself of the human soul is the awakening of understanding. Why should the body grow old and lose its life, "perish here with hunger,"

when in the Father's house even the hired servants have substance enough?

"I will arise and go to my father." The mind that has been groveling in sense must arise to a higher range of thought and go, or continually send its thought, in spiritual ways. This journey back to Spirit is not completed in a day, but in a gradual, step-by-step traveling, sometimes over rough roads.

"He arose, and came to his father." The moment one's thought arises to contemplation of Spirit, there is a union with Divine Mind: his father "fell on his neck, and kissed him." Confession of sin is good for the self-centered man. It opens the door to higher things, and mellows the soul. An Eastern proverb is: "Who draws near to me (God) an inch, I will draw near to him an ell, and whoso walks to meet me, I will leap to meet him."

When man makes unity between the outer sense and inner Spirit, there is great rejoicing, and the outer is flooded with vitality (robe); his hand is given power (ring), and his understanding (feet) is clothed. The "fatted calf" is the richness of strength that always awaits the needy soul. When all these relations have been established between the within and the without, there is rejoicing. The dead man of sense is made alive in the consciousness of Spirit: the "lost . . . is found." "And they began to be merry."

QUESTIONS

1. To what does the parable of the two sons relate?
2. What does Paul call the states of consciousness indicated by these two sons?
3. What is the "far country"?
4. What is the meaning of, "he came to himself"?
5. How is the union with Divine Mind—the Father—brought about?

LESSON 3, APRIL 19, 1931.

Unity Subject—*Poverty and Riches.*

International Subject—*The Rich Man and Lazarus.* —Luke 16:19-31.

19. Now there was a certain rich man, and he was clothed in purple and fine linen, faring sumptuously every day:

20. And a certain beggar named Lazarus was laid at his gate, full of sores,

21. And desiring to be fed with the *crumbs* that fell from the rich man's table; yea, even the dogs came and licked his sores.

22. And it came to pass, that the beggar died, and that he was carried away by the angels into Abraham's bosom: and the rich man also died, and was buried.

23. And in Hades he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom.

24. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am in anguish in this flame.

25. But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and Lazarus in like manner evil things: but now here he is comforted, and thou art in anguish.

26. And besides all this, between us and you there is a great gulf fixed, that they that would pass from hence to you may not be able, and that none may cross over from thence to us.

27. And he said, I pray thee therefore, father, that thou wouldest send him to my father's house;

28. For I have five brethren; that he may testify unto them, lest they also come into this place of torment.

29. But Abraham saith, They have Moses and the prophets; let them hear them.

30. And he said, Nay, father Abraham: but if one go to them from the dead, they will repent.

31. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, if one rise from the dead.

GOLDEN TEXT—*Lay up for yourselves treasures in heaven, where neither moth nor rust doth consume, and*

where thieves do not break through nor steal.—Matt. 6:20.

SILENT PRAYER—*I am wise in the use of Thy law, and my riches are spiritual.*

As in the lesson of the prodigal son, Jesus again illustrates by a story two attitudes of mind. In that lesson the religious side of the man stays at home in uneventful serenity, while the sense side takes substance from the Father, wastes it in dissipation, and then repents. In this lesson the sense side hoards the substance of the Father and uses it for selfish gratification, without repentance or change of heart toward God; it is represented as a rich man, "clothed in purple and fine linen, faring sumptuously every day." This refers especially to the selfish gratification of appetite and the pride of the material man.

In today's lesson the religious side of man is symbolized thus: a "beggar named Lazarus was laid at his gate, full of sores." Lazarus means "God helps," and refers to that part of the consciousness which is helped by the good, although apparently utterly neglected by the man himself.

In each man there is a spiritual side to consciousness, but in certain earthly life experiences we cultivate materiality until the spiritual part of us is starved at our gate; its vitality is depleted—"full of sores"; its sustenance of good thoughts is limited to the refuse of the mind—"*crumbs* that fell from the rich man's table"; the purification of its starving body is left to the forces of nature, without recognition or assistance on our part—"even the dogs came and licked his sores."

But the scene changes, and we are shown the relation of these two attitudes of mind after the dissolution of the material body in which they both had lived. It will be observed that the sense side has been in possession of the body and that it has been having its "good things," while the soul side was merely "laid at his gate"; that is, on the outside.

"And it came to pass, that the beggar died, and that he was carried away by the angels into Abraham's bosom: and the rich man also died, and was buried. And in Hades he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom." "Hades" means "not to be seen," or as one good translator gives it, "the invisible land, the realm of the dead, including Elysium and Paradise for the good, and Tartarus, Gehenna, and hell for the wicked." The fact is that people who go through the change called death do not go anywhere, if location is meant. They simply change their relation to dominant states of consciousness. When man is in the body there is a unity of sense and soul, of material and spiritual thoughts. When these two sides of being are through regeneration made equal, there will be no dissolution of body. This is the secret of overcoming death that Jesus revealed to the human race. When, in sense consciousness, death of the body takes place there is a separation of soul from sense, of the higher from the lower. Soul (Lazarus) is carried by its pure thoughts (angels) into "Abraham's bosom." "Abraham's bosom" represents the peace that comes to those who trust in God.

It has been inferred that Lazarus was taken immediately into heaven, but there is no such statement in the Scripture. He was simply enjoying a rest in that state of consciousness to which good thoughts gravitate after soul and body separate. The soul has ideal possession of the "good things" longed for while in the body, while the sense side (rich man) loses its avenue of expression, the flesh body. The "torment" of this state of consciousness is the desire for sense gratification without the material body through which to express. The soul of sense wants Lazarus to be made messenger to its "five brethren," which are the five material avenues of sense expression, "lest they also come into this place of torment." This means that the body retains a shadowy sense existence on the earth plane after death, although it appears to dissolve. Abraham refuses the

request, because these problems must be worked out when the factors that make up the whole man are again united under the great law of unity. "They have Moses [natural law] and the prophets [divine law]; let them hear them."

QUESTIONS

1. In this lesson, to what does one's being "clothed in purple and fine linen, faring sumptuously every day" refer?
2. What happens to the spiritual side of our consciousness when "we cultivate materiality until the spiritual part of us is starved at our gate"?
3. What is "Abraham's bosom," or the "heaven" to which Lazarus was taken?
4. What is the "Hades" in which the rich man found himself after having lost his avenue of expression, the body?
5. What are the "five brethren"?

LESSON 4, APRIL 26, 1931.

Unity Subject—*The Spirit of Prayer.*

International Subject—*How to Pray.*—Luke 18:1-14.

1. And he spake a parable unto them to the end that they ought always to pray, and not to faint;
2. Saying, There was in a city a judge, who feared not God, and regarded not man:
3. And there was a widow in that city; and she came oft unto him, saying, Avenge me of mine adversary.
4. And he would not for a while: but afterward he said within himself, Though I fear not God, nor regard man;
5. Yet because this widow troubleth me, I will avenge her, lest she wear me out by her continual coming.
6. And the Lord said, Hear what the unrighteous judge saith.
7. And shall not God avenge his elect, that cry to him day and night, and *yet* he is longsuffering over them?
8. I say unto you, that he will avenge them speedily. Nevertheless, when the Son of man cometh, shall he find faith on the earth?

9. And he spake also this parable unto certain who trusted in themselves that they were righteous, and set all others at nought:

10. Two men went up into the temple to pray; the one a Pharisee, and the other a publican.

11. The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as the rest of men, extortioners, unjust, adulterers, or even as this publican.

12. I fast twice in the week; I give tithes of all that I get.

13. But the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote his breast, saying, God, be thou merciful to me a sinner.

14. I say unto you, This man went down to his house justified rather than the other: for every one that exalteth himself shall be humbled; but he that humbleth himself shall be exalted.

GOLDEN TEXT—*Lord, teach us to pray.*—Luke 11:1.

SILENT PRAYER—*Unto thee, O Lord, do I lift up my soul.*—Psalms 86:4.

The necessity of prayer has a prominent place in the teachings of Jesus Christ. He prayed, or in some such manner invoked the consciousness of God, whenever the slightest difficulty confronted Him. He prayed over situations that most men would handle without seeking the intervention of God. The skeptic often asks why, if He were verily God incarnate, Jesus so often appealed to an apparently higher One. To answer this intelligently and truly, one must understand the nature of both God and man.

There are always two men in each individual. The outer man expresses the picture of man that is within the mind of the person. Mind is the open door to the unlimited principle of Being. When Jesus prayed, He set into action the various departments of His individuality in order to bring about certain results. Within, He was God-identity; without, He was human.

The various mental attitudes included in the word

"prayer" are comprehended only by those who are familiar with the spiritual constitution of man. When the trained metaphysician speaks of demonstrations attained through prayer, he does not explain all the movements of his spirit and his mind, because the untrained outer consciousness has not the capacity to receive explanations of spiritual activities.

When we read of Jesus' spending whole nights in prayer, the first thought is that He was begging God for something. But we find prayer to be many-sided. Prayer is both an asking and a receiving. Pray, believing that you have received, and you will receive. "All things whatsoever ye pray and ask for, believe that ye receive them, and ye shall have them." Prayer is also invocation and affirmation. Meditation, concentration, denials and affirmations, and the silence are all forms of what is generally termed prayer.

Thus through the night Jesus was demonstrating over the error thoughts of mind. By prayerful thought He was cleansing the natural mind and realizing the truth of Spirit. "Even so must the Son of man be lifted up," and there is no way to do this except by prayer.

One who practices thought exercises based upon Truth discovers that through them comes a steady growth of character. The powers of the mind are developed in a manner similar to the strengthening of the muscles of the body. Persistent, silent affirmation of an idea concentrates the mental energies and beats down all barriers to attainment.

Jesus illustrated the power of affirmative prayer, or repeated silent demands for justice, by likening it to a widow, or one bereft of worldly protection and power. To her persistence even the ungodly judge succumbs. The unceasing prayer of faith is commanded in various places in the Scriptures.

If a man's prayers are based upon the thought of his own righteousness and of the sinfulness of others, he will not fulfill the law of true prayer. Self-righteousness is a thought of exclusiveness, and it closes

the door to the great Father love. We are not to justify ourselves in the sight of God; we are to let the Spirit of righteousness do its perfect work through us.

QUESTIONS

1. Why did Jesus find it necessary to pray?
2. What is prayer?
3. What did prayer do for Jesus Christ?
4. What will prayer do for us?
5. Shall we fulfill the law of true prayer if our prayers are based upon the thought of our own righteousness and of the sinfulness of others?

RHAPSODY

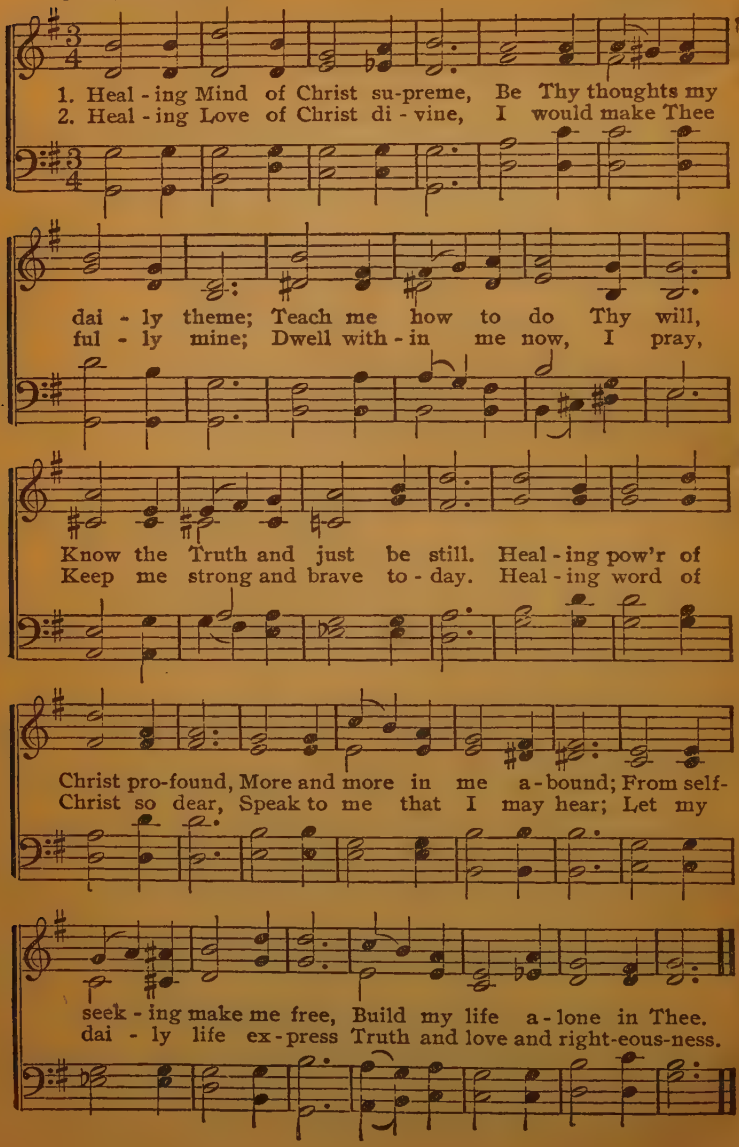
By EUGENIA T. FINN

I shall remember only pleasant things!
Clean, wind-swept clouds; a magic moon on high;
The sparkle of the stars across the sky.
A ship afloat upon the silvered sea.
The songs of birds in grateful ecstasy;
The dance of leaves on every tree and plant,
To notes of Nature's deep, unending chant.
The glint of sunshine on a plane in flight;
The radio's clear tones on waves of light.
The laughter of the children at their play,
While Youth Climbs up, where Age has carved the way.
The love of those whose lives are linked with mine;
That human touch so close to the Divine.
I shall remember only pleasant things.

HEALING PRAYER

Words by
GRENVILLE KLEISER

Music by
ANNA CLOSE


1. Heal - ing Mind of Christ su-preme, Be Thy thoughts my
2. Heal - ing Love of Christ di - vine, I would make Thee
dai - ly theme; Teach me how to do Thy will,
ful - ly mine; Dwell with - in me now, I pray,
Know the Truth and just be still. Heal - ing pow'r of
Keep me strong and brave to - day. Heal - ing word of
Christ pro-found, More and more in me a - bound; From self-
Christ so dear, Speak to me that I may hear; Let my
seek - ing make me free, Build my life a - lone in Thee.
dai - ly life ex - press Truth and love and right-eous-ness.

SILENT UNITY

Be still, and know that I am God

The glory of the Holy Spirit is now poured out upon me, and I am radiant with the light of Truth

The Society of Silent Unity, founded more than thirty-five years ago, is the healing department of Unity School, ministering to those who need help without seeing them.

Our purpose is to aid through prayer all persons who, having faith in the power of God, ask for help.

Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over."

Our Silent Unity group numbers some ninety consecrated workers who are devoting their lives to God's work for humanity. They are proving daily that physical, financial, mental, and spiritual difficulties can be overcome by righteous prayer. Even though everything else may have failed, we shall pray *with* you, for we have faith that "with God all things are possible."

We pray *with* you and also instruct you how to pray to the Father in secret in order that you may help yourself. Silent Unity is praying always, and your coöperation in prayer is of mutual benefit. Do not hesitate to write to us for help because your problem is personal. All correspondence is confidential.

Give your full name and address. Address your request to

SOCIETY OF SILENT UNITY
UNITY SCHOOL OF CHRISTIANITY
917 Tracy, Kansas City, Mo.
Cable address: Unity, Kansas City.

HEALING THOUGHT

April 20 to May 19

Showers of vitalizing life, strength, and health are poured into and through me by the Holy Spirit, and I am made whole

The Holy Spirit of Scripture is identical with the healing Spirit of nature. All wise physicians give nature credit for the healing in which they assist.

Metaphysicians have discovered that a direct appeal to the Spirit of health stimulates and accelerates nature's healing power.

A vigorous affirmation of the vitalizing power of nature will always quicken restoration of mind and body.

Speak the healing name of the Holy Spirit with confidence, and nature will respond in showers of healing vitality.

Jesus "breathed on them, and saith unto them, Receive ye the Holy Spirit." Following Him, we shower mind and body with words of quickening life and health, and restoration is sure to follow.

PROSPERITY THOUGHT

April 20 to May 19

The heaped-up, pressed-down, and running over abundance of the Holy Spirit is mine, and my every need is supplied

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Jesus urged His disciples to ask largely. He said that, if we gave, it would be given to us, "good measure, pressed down, . . . running over."

In other words, we are to charge our minds with the superabundance of Spirit.

If we think in a small way about God and His Holy Spirit, we belittle the magnificence of our Source, and His providence is given to us in like measure.

Jesus said that all that the Father had was His. What was true of Jesus is true of all God's children who are in the same state of consciousness with Jesus. Jesus opened the way for us into a mind kingdom where inexhaustible resource exists for all who claim it in His name.

PRAYERS ANSWERED

The following testimonials come from persons who have been healed by the power of Spirit. These testimonials are expressions of the writers' gratitude to God for His wonderful love. Many of the writers acknowledge also the helpful ministry of Silent Unity. Those who wish to gain inspiration from some one whom God has healed may write, in care of the Unity School editorial department, to givers of these testimonials. Each letter must give the initials and address of the person to whom it is to be forwarded; also the name and date of the periodical in which the testimonial appeared

I WILL COME AND HEAL

YOU WILL remember that I wrote to you some time during the latter part of July, telling of my husband's serious illness. The next day at noon, after I mailed my letter to you, I could see a change for the better, and when the two doctors called that day they marveled at the change that had taken place in him, and they could not understand it. They said that he had sleeping sickness, and that if he got through at all he would have the mind of a six-month-old child and never be right. Well, he fooled them all, for today he is even better physically and mentally than he was before his illness. He holds a responsible sales-promotion position with one of the leading concerns in this city, so I guess there is nothing wrong with his mind, for that job takes a lot of clear, hard thinking.

I cannot praise your good work too highly, and as soon as we get straightened around a little financially, I will surely remember your wonderful institution. Until then, kindly let me thank you most sincerely for your help in my hour of need, and let me wish

you all a very merry Christmas and a happy new year.—*Mrs. W. L. D., Elkhart, Ind.*

I WROTE to you, asking your prayers for my health, particularly for my left eye, as a growth had come on the eyeball. An eye specialist said that it would have to be cut off in a few days; however, after mailing my letter to you, and before it could have any more than reached Kansas City, I felt a sudden change in my eye at night and it began getting well immediately. It is perfectly well now.

The doctor noted the wonderful change and said an operation would not be necessary. I thank God, and I thank you for praying for me. God bless the Silent Unity workers!—*W. B. B., San Diego, Calif.*

NEARLY a month ago I wrote to you in regard to my little girl, who was suffering from infantile paralysis. At the time I wrote to you her legs and left side were completely paralyzed. She was delirious from high fever, and her mouth was one solid mass of sores. She could not even drink water. We gave up all medical treatment, used faithfully the statement that you sent, and put our full trust in God.

She is now perfectly healed. I thank God for this wonderful demonstration.—*V. D. R., Newman, Calif.*

YOU MAY discontinue prayers for my husband and myself. Since I wrote to you his health seems perfect and my headaches, from which I had suffered for years, have entirely gone. I find it much easier to manage my child, and our home is like a new place. My husband had found a day or a half day's work here and there, but this week he found steady employment. —*E. B., Buena Park, Calif.*

SEVERAL years ago I wrote to you and asked for help, because I was informed by several doctors at that time that it would be necessary for me to undergo an operation for tumor. I wrote to you at the time, asking your help and prayers, and received a

most kind response and promises of prayer. That was twelve years ago and the operation was never performed. I am as well as any person could be, and I know that your prayers were my salvation.—*Miss J. B. W., St. Louis, Mo.*

FILLED WITH PLENTY

A MONTH ago I wrote requesting prayers in behalf of my sister, Mrs. Nina H——, and her two children and myself. According to your instructions, I wish to make a report.

Materially, this has been the best month this year. Spiritually, it has been the best month of our whole lives. My sister is not working yet, but we are managing without her salary, and it may be that it will not be necessary for her to work.

After these long months of worry and fear, the most remarkable things have happened in our favor. My sister, who has always been rather cynical about religion, has taken a surprising interest in Unity, which is probably the biggest blessing that we have received. The children think this a beautiful game, to be played every day, and are as interested as we are. Our faith has been built up until now we feel that we can never be afraid again, and what was once a lagging self-confidence is now an active confidence in God. Truly, we have been cared for, and our gratitude is beyond words.—*J. S., Berkeley, Calif.*

I WANT to let you know how grateful I am for your prayers. Soon after I wrote to you, my son got work—a good position, and better pay than he ever had before. We are very grateful to you, and thank God for it every day.—*Mrs. A. M., Aberdeen, S. Dak.*

I WROTE to you about two weeks ago, asking you to help me to get a position as school teacher. About one week ago the school superintendent here telephoned to me to come to his office. I went at once, and

he gave me a splendid position at an excellent salary. I am so happy!—*Mrs. T. B., Wichita Falls, Tex.*

HE SHALL HAVE ABUNDANCE

ALTHOUGH I have not written you many letters of thanks and appreciation, still in my heart I have been feeling my thanks and in my prayers I have been remembering you folks and your good work and your constant helpfulness. May God bless you.

Through my use of the prosperity bank drill, my path has been so filled with opportunity for getting wealth, that is, necessary capital (and who wants more?), that at times I have been forced to hire helpers to get out my work. When I can give them work, they are no doubt receiving answers to their own prayers.

Through your prayers in behalf of my family and me, we enjoy health and peace of mind—which are one and the same thing. I am grateful.—*F. F., Eugene, Oregon.*

I AM DELIGHTED to say that I have had a real success with my prosperity bank. Unity has brought harmony, peace, and happiness in my home, and has given my husband control over the drink habit.—*A. W., DeLand, Fla.*

SEARCH THE SCRIPTURES

WITH all my heart I thank you for your wonderful letter, with the return of my examination work on Lesson 5. These lessons are the happiest study that I have ever undertaken. I am studying to find the kingdom within me, and, praise God, I am finding it. God bless you all in your wonderful work.—*C. S., Los Angeles, Calif.*

WHAT HATH GOD WROUGHT?

WORDS are absolutely inadequate to measure the benefits that I have received from all departments

of your school. Your radio broadcasting is the keynote of every contented day and "God's Half Hour" leaves me longing for a continuation of such broadcasts during all the waking hours. At the time of our first contact with Unity, our affairs seemed to be in a hopeless tangle and only a drastic cutting of all ties seemed a solution. But a tiny grain of Truth, which I had always held close, began to unfold, and as my understanding increased I found that my happiness and salvation lay in untangling and strengthening these ties, and I now thank Unity for the joy of solving my problems instead of running away from them.—*Mrs. C. H. S., Kansas City, Mo.*

HIS TRUTH IS A SHIELD

I THANK God for the good things that have happened. We moved from Pittsburgh to L. Angeles. We had a wonderful drive across the country, stopping at Unity headquarters one evening and hearing a lecture. Also my mother, who was included in your prayers, has had two striking examples of the power of God. She was willing to believe, but wanted proof. Almost at the start of the journey to Los Angeles one of her suitcases was lost off the running board of the car. The suitcase had her most needed things in it. There was nothing to do but to leave it "lovingly in the hands of the Father" for its return. When we got to Los Angeles it was already there. My mother was also upset, first, because the value of her stocks had gone down, and then because some property, as she thought, had been ruined by a new boulevard's being cut through it, leaving one part high and another part low, beyond hope of adjustment at normal expense for a cut and a fill. I wrote to you for her, and a few days after arriving in Los Angeles she got a letter to the effect that the borough wanted to buy her property for a park. I thank God for these examples of divine order, for the whole family had been practically convinced that I was clear off the track. Now

they are all delighted to know that God does work for us, and, through my mother, my sisters will accept Truth more readily. Believe me, we are very thankful to God.—*E. W., Los Angeles, Calif.*

FATHER, I THANK THEE

MY SUBSCRIPTION to the *Sunday School Leaflet* has expired, and I think it is wonderful. I would like you to send me a prosperity bank so I can save enough money to renew my subscription. I am trying to be good and the *Sunday School Leaflet* helps me very much. I know The Prayer of Faith by heart and say it whenever I am in trouble.—*R. T., Nazama, B. C., Canada.*

HE IS MY REFUGE

PLEASE renew my *Weekly Unity* for one year and also send me a copy each of "Lessons in Truth," "Heal Thyself," and "The Sunlit Way." Inclosed is check for five dollars. The extra fifty cents is to apply on *Weekly Unity,* for I believe that your charge of $1.50 is not enough.

I can scarcely keep Unity literature in the house, there seems to be such a need here in Florida for a message of this kind; and I am grateful indeed to have something to offer when my new friends come to me with tears in their eyes seeking something to hold on to. I just gave away my "Lessons in Truth." Have bought and loaned two more copies of "The Game of Life," and have loaned "Miscellaneous Writings." That seems to be my opportunity to help, and the wonderful part is that I have something to offer and am helping. Now I know how joyous you all feel in your splendid work.—*H. B. L., Winter Park, Fla.*

LOVE ONE ANOTHER

WE ARE indebted to our mother for being directed to Unity. It was just a little over a year ago

that we sold our telephone properties in M——. Little petty differences were allowed to creep into our business affairs, and our home was on the verge of being wrecked. We were growing indifferent toward the finer things of life after years of active and conscientious work in our church, lodge, and community life. Friends had been more than good to us. We had served and given of our time and means freely, and we were prospered abundantly both in good experiences and in material ways. All at once we found ourselves slipping badly, and, had it not been for the very happy experience of acquainting ourselves with Truth through the reading of Unity publications, we hardly can picture just where we might have gone.

A trip was planned to C—— in the month of March, and this trip proved a move out here for our permanent home. Almost miraculous promotions have been made in a business way for us. We are connected with one of the best business firms in C——. We have a beautiful little bungalow, and our home life is one of companionship and joy. We are both well and happy and our new life's experiences are things of joy. We are deeply indebted to Unity, and are taking this means of expressing our appreciation to you.—*Mr. and Mrs. M. L. G., Long Beach, Calif.*

I AM THE LIGHT

ABOUT a month ago I wrote to you, asking for prayers that I might be efficient in my new position. You may discontinue prayers. When I went to work the 1st of November the position was to be a temporary one, until the 1st of December. However, my employer has intimated that it may be permanent, and he says that he is very much pleased with my work and is going to do all that he can to see that I stay.

As part of my work I sold reserved-seat tickets during the American Royal show. I had never done anything like that before, and I was afraid that I might make a mistake in giving out change, but I

remembered that you were praying for me, and I felt at all times that God was making change for me. When we checked each night there was never a mistake, and they tell me it is the first time since the beginning of the American Royal Show that there has been such a record.

I began tithing about two or three weeks before receiving this position, and now I have been offered a new position in a law office.—*M. H., Kansas City, Kans.*

MY HELP COMETH FROM JEHOVAH

I JUST wish to express my ideas a little. I have just read "Miscellaneous Writings" and I want to say that the contents of that book are exactly what I was after when I first learned of Unity just four years ago next month. The first article that I read in *Unity* magazine I knew was what I had wanted for years, and the thing that I had desperately needed more years than I knew that I had needed it. In trying to find the thing or book that would give me the foundation facts in the quickest time possible, I chose "Selected Studies," thinking that it was what I was after as a beginner. It was a disappointment to me, not because it was not good or does not fill its place, but it is not the book containing the foundation facts of Unity or of the Christ teachings as "Miscellaneous Writings" contains them.

I obtained several other smaller books and have taken most of the magazines and read as many tracts as possible. "Miscellaneous Writings" does the explaining from start to finish. It is absolutely the most thorough and easily understood Truth book, even for children, of all that I have read.

I think that the book is very much misnamed. The name is inadequate, anyway. It should be published in *Youth* and all other Unity periodicals. It is the best book for any one to read at the beginning of his investigating of the ideas of Unity.—*Mrs. C. W. T., Las Vegas, Nev.*

Help From
SILENT UNITY

These are extracts from letters that Silent Unity has written to those who have asked our help in finding and obeying the divine law of life

Every day, in my office, at home, or on the street, people come to me with their various affairs of life. I do my best in trying to comfort them, but it seems that I have very little to offer. I want to know how I can equip myself to be of real service to these people. Many have returned to me rejoicing, but I am not satisfied, for I feel that it may be intended that I should help to lift my brothers and sisters. —*Extract from a letter received by Silent Unity.*

In reading your letter, the words of Jesus Christ came to us, "Ye did not choose me, but I chose you, and appointed you, that ye should go and bear fruit, and *that* your fruit should abide: that whatsoever ye shall ask of the Father in my name, he may give it you."

You are a comforter, helper, and healer because the Spirit of our Lord has chosen to work through you, to love and to minister unto humanity through you. People are drawn to you because they seek the light and the love that you bear to the world as a living witness of His presence.

Continue to minister with loving simplicity, dear one, and with an understanding heart, knowing that it is Christ within you that, as a magnet, draws people to you, and that it is Christ who knows what to do for them, and who blesses them. "It is no longer I that live, but Christ liveth in me." Giving your service with this thought ever in mind, you will find that the "little" that you have to offer will increase, and from your inner self will come the word and the deed that will be of vital help to each individual. Many times only a little can be given in an outer way, for each

person receives according to his capacity; though you yourself may have considerable knowledge, it is not a matter of your expressing your knowledge, but of your meeting the specific need, and it takes an understanding love to sense that need and to fulfill it.

How am I to keep my mind off the present manifestation of inharmony when I must see it all the time, and when other people notice it also? How am I to keep my mind stayed on God when I must have my time taken up with the necessary things of the world and with my daily duties? Will denials and affirmations finally convince me against myself and other people?—*Extract from a letter received by Silent Unity.*

You know, dear one, faith is something infinitely different from "will power," and man must learn to discriminate between the two if he would be assured of heavenly blessings. Faith comes from an inner conviction, an inner knowing, and when one has faith there is surrender—not a holding on lest one fail to receive. Will power is a holding on through the efforts of the sense man; faith is surrender because one knows that a Higher Being is at work with power to do that which is needful. If you will think about this seriously, we are sure that you will be able to know whether you are acting from faith, or whether you are binding yourself by the power of your will.

The Truth seeker must learn to use good judgment in his soul unfoldment; he must learn to be practical, and to meet himself where his unfoldment is; he must live and act according to his inner faith and not be swayed by his emotions and ideals beyond that which he is able to accomplish. Keep the goal of your vision ever beyond you, but live where you are in unfoldment until you can reach and exceed this goal.

To live in an attitude of prayer, to keep your mind stayed on Him, does not mean that you must always keep your conscious thought on God, but that you should just naturally live God from what you know

is true of yourself. When you have the inner conviction that you are a son of God, and seek to live as befits such a son, you will be free. When in your heart you give all to God, all that binds you in thought or holds you in fear that you may not be doing just right is not of God. In God is freedom, not bondage—liberty, not licentiousness—fulfillment, not fear—trust and confidence, not doubt and dread. See and know God in the world about you and in every living thing, and you will come to know that you cannot perform the necessary things of the world without being in service to Him. Christ brought freedom to man—if man would live the life of love. God is the moving impulse of every soul, and if you seek to feel and know and understand God in all those around you, you will not be forgetting Him when you serve them in their daily needs and in your daily association with them.

It seems that times are very hard, or something is wrong. Some say we are living in the last days, and that time is just fulfilling the prophecy regarding "the last days." What do you think about it?—*Extract from a letter received by Silent Unity.*

Man lives in a world of his own making—his thought, feeling, and desire determine what he will build into his eternal being. It is not so much what he does outwardly, how he thinks outwardly, or how he feels outwardly that determines the course of his life, but what he really is in the depths of his being. The thoughts, feelings, and desires that you have today are building in to your being that which you will become tomorrow.

Do not build thoughts of lack and hard times into your being, dear friend. Know that the heart of the Father is ever planning your way—you are the child of a heavenly Father, and He has given you the inheritance of His own self. Think about the divinity of your being—learn to know the source of your being,

for from this understanding will come the prosperity and the satisfaction that you seek.

We are living in the "last days" every moment of each day, as we persistently give up old ideas and lift ourselves out of bondage to old ways of living. The last days of the Adversary are being fulfilled in each soul as he lives the divinity of his being. The old régime is finished *now* if you can enter the life of a son of God, which in truth you are. The human race lives and unfolds in cycles, and when one cycle or régime or rulership is finished mankind passes into the next one. At the present time the rulership of materiality is nearing an end in the earth; deeper concepts and the living of the Spirit are being ushered in. It is all a matter of unfoldment, of consciousness—not of days and years.

Can you advise me regarding the best approach to Truth with my fourteen-year-old son: he has a mature mind for his age, but is showing some skepticism. The children's magazines and books are too young for him."—*Extract from a letter received by Silent Unity.*

Think the Truth, speak the Truth, live the Truth. No other approach could be so effective with your son. All children must find things out for themselves, so the less one argues with their skepticism, the better. Truth is its own defense, and as you let it manifest in your life and dominate in all your relations with your son, the beauty of it, the goodness of it, the sheer loveliness of it, will quietly and unobtrusively find a place in the building of his character and manifest in God's own good time. Let him name it Truth, principle, good sportsmanship, or what he will.

If your son doesn't care for the children's magazines any longer, some of the adult literature for beginners may be of interest to him. *Weekly Unity* is very good, also "Lessons in Truth." Guide his inclinations toward a high standard of literature rather than to specific books. His mind will reach out and choose the food that it most needs for its development.

Are You . . . . Mr. H. A. A. ? . . . .

ONE OF the most remarkable of secret givers is Harvard's "Mr. H. A. A." He has given the University $350,000 for its new swimming pool. For two years he has kept in closest touch with Harvard's director of athletics, yet his identity is as much a mystery as ever. He shows the most intimate acquaintance with Harvard's athletic affairs, and must have been on the ground often, but no one knows who he is.

Sometimes he is in the far West, and sometimes in the East. His communications are typewritten, even the signature. He has been awarded two medals from the Harvard Athletic Association, one inscribed to "Mr. H. A. A." and the other to "Mr. Anonymous Aquaticus."

The whole affair is an illustration of the fun that comes from the sharing of good. "Mr. H. A. A." is evidently enjoying himself. He is using the Christ way of doing things.

You, too, can know the joy of doing a good deed. Not in such a large way as "Mr. H. A. A." does, perhaps, but in a way that will bring joy both to you and to the one to whom you send the gift.

You are a reader of *Unity* magazine. Most likely you have been benefited by applying its Christian principles to your everyday affairs. You know what *Unity* can do and what it has done. Don't you then want to share with some one else the help and the joy that you have received from it?

Share your good with others by joining the Help-One-A-Month Club. To join the Club you simply pledge yourself to send at least one subscription for a Unity magazine each month to some one who needs its vital message. When you give a Unity periodical you are giving something that will foster new ideals, new

health, new success . . . a gift that is truly priceless.

Why not choose some one that you would like to help this month and send that person a subscription to *Unity* magazine? Just mention the Help-One-A-Month Club when you send in your order, and we will enroll you in the Club. There is no club fee of any kind.

"Go Ye into All the World

Sometimes we are asked just what constitutes the work of Silent-70. Perhaps you too would like to know more about this department of the Unity School of Christianity. It is called "Silent," yet it is in reality the voice of Christ bringing to the world a message of comfort and new hope. The work of Silent-70 is far-reaching in its scope. From wherever the call may come, Silent-70 is ready to respond with its loving ministry. In the main its work is the distribution of free literature to public institutions, such as schools, libraries, art institutes, missions, hospitals, and prisons. In prisons its work is literally a work of salvage. The message of Unity periodicals and books provides enjoyment for inmates of penal institutions, and the result is that many lives are reclaimed and directed into channels of usefulness. Silent-70 literally carries out the command of the Christ: "Go ye into all the world, and preach the gospel." Its work is made possible by love offerings from its friends.

Mr. Ingraham Returns

E. V. Ingraham, who for some time has been lecturing in the cities of Texas, will be in Oklahoma City April 1. From there he will go to Okmulgee, Tulsa, and Wichita. At the close of his lectures in Wichita, April 19, Mr. Ingraham will return to Unity headquarters to take part in the preparation for the Unity Training School, which will open on May 4 at Unity Farm.

From Other Unity Periodicals This Month

"A Cheerful Heart Is a Good Medicine"

The world is full of joy—all for you! Joy is the magic that breaks down barriers, puts sparkle in the eyes, and gives tonic to the body. Joy is an effective medicine.—*For Health's Sake Be Joyful; Unity Daily Word.*

Call Forth Your Hidden Powers

"So Bill is to be advanced, is he? That's fine. I'm glad to see him succeed."

"He's got a jolt or two coming—or I'm mistaken," was the quite gloomy reply. "Some one is expecting too much of the kid. Believe me, that new job of his is a man-size piece of work. I don't believe he can handle it." . . . But Bill fooled everybody—even himself.—*Hidden Forces; Christian Business.*

A Surprise That Grew

Dorothy liked to help her mother make angel cake because it had a dozen eggs in it, and Mother always let her separate the whites of the eggs from the yolks.

Today, Dorothy was being extra careful with her task, breaking the shells into halves and trying to get the halves exactly even, for Mother had promised to show her a surprise with the shells.—*The Eggshell Garden; Wee Wisdom.*

Have You Made Your Treasure Map?

"Now for the treasure-mappers. Are they good to eat?" grinned his aunt companionably.

"What heathenish ignorance!" frowned Jim sternly. Then he relaxed suddenly and dropped onto a footstool.

" 'What is treasure-mapping?' says she. Well, lady,

treasure-mapping is mapping your way to treasure, heart treasure, mind treasure, purse treasure," he recited glowingly.—*Jungle-Claimed; Youth.*

"As We Also Have Forgiven"

The rule of forgiveness is not only Christly; it is scientific; it is unfailing; it is perfect. By applying the spirit of instant forgiveness to every one and to everything, including ourselves, we renounce our own responsibility, our personal claim, and put it where it belongs—with the Father.—*What Does It Mean to Forgive; Weekly Unity.*

Truth Made Clear

We wish that all the students of the Unity Correspondence School could know personally the consecrated teacher who conducts the work of this department. She has a class on Thursday mornings at Unity headquarters, and the members of this class would like to share with Truth students in their homes the inspiration and help that they receive from contacting this teacher of Truth. *Lessons in Truth* is the book that is being studied by the Thursday morning class. If you are not already a student of the Unity Correspondence School, you will want to enroll and take up the study of *Lessons in Truth.* A card will bring you full details about the correspondence course.

Is It Time to Renew?

If this copy of *Unity* comes to you in a pink wrapper, your subscription has expired. In order not to miss a single issue just write on the wrapper, "Please renew," and mail it, with your remittance, to Unity School of Christianity, 917 Tracy, Kansas City, Mo.

God's Half Hour

"God's Half Hour" is the name of the special service broadcast each week day at 11 a. m. from WOQ, "The Voice of Unity." Visitors at Unity headquarters are greatly impressed with the reverence shown by the workers throughout the buildings at this hour. Promptly at the stroke of 11, chimes ring out, and every worker stands in quiet meditation, while the pipe organ softly plays, and the Lord's Prayer is spoken. At the end of the prayer the loud speakers are turned off, for Unity workers must return to their tasks. But you who listen in can enjoy the remainder of the service, and you will find in it help and inspiration. Tune in at 11 o'clock a. m. each week day, Central standard time, and enjoy "God's Half Hour," broadcast from WOQ, 1300 kilocycles (230.6 meters).

The Spoken Word

Here at Unity we love to sing a certain hymn about the "spoken word of God." Summing up the six verses, there are life, power, peace, joy, strength, and love "in the spoken word of God." Words have power to radiate and to attract good. Why not remember to use only constructive words, words that will connect you with the good that is constantly vibrating all about you. The aim of the Unity Good Words club is to drill you in the use of positive, constructive words. Write for details about the club.

An Ideal Subscription Service

You can have this by following these suggestions:

(1) When giving a change of address always give your *old* address as well as your new one. Also be sure to mention the name of each Unity magazine to which you are a subscriber.

(2) Always give your name and address the same way.

(3) Avoid sending currency in ordinary mail. Send it by registered mail, or send check or money order.

Directory

(For your convenience)

ALABAMA

Birmingham—Unity Cen, 511 N 19th
Mobile—Unity Cen, 102½ Dauphin; Unity Study Class, 256 N Conception

ARIZONA

Phoenix—Unity Cen, Westward Ho Hotel

ARKANSAS

Little Rock—Unity Cen, 809 W 15th

CALIFORNIA

Alameda—Home of Truth, 1300 Grand
Alhambra—Unity Cen, 14 S Second
Bakersfield—Unity Cen, 624 Monterey
Berkeley—Unity Cen, 1822 Milvia
Fresno—E Weisenberger, 105 N Van Ness
Glendale—Unity Cen, 109 A So Central
Hollywood—Unity Lib, 1030 N Western; Unity Cen, 7543 Norton; Mrs R B Salmon, 1316 Cherokee; Truth Cen, 1642 N Cherokee [Queen
Inglewood—Unity Truth Ministry, 426 E
Ione—Unity Circle
Long Beach—Unity Soc, 432 Locust; Metaphysical Studio, 121 Chestnut
Los Angeles—Unity Cen, 2120 S Union; Unity Fellowship, 1932 W 7th; Unity Truth Cen, 3006 W 7th; Home of Truth, 1975 W Wash; Bullock's; Unity Assembly, 233 S Bdwy; Unity Class, 2800 Brighton; Unity Harmony Cen, 845 S Bdwy; Christian Unity, 688 Wilshire pl; Unity Fellowship Cen, 1002 S Burger; DeVorss & Co, 843 S Grand; Jones Book St, 743 W 7th; Fowler Bros, 747 S Bdwy; Advance Book Co, 628 W 8th; Unity Health Cen, 4118 Central; Meta Cen, Hotel Belmont
Modesto—Unity Reading Rm, 1324 11th
Napa—Unity Cen, 1730 Oak
Oakland—Unity Cen, 1450-B Alice; Truth Cen, 3006 Fruitvale; Meta Lib, 532 16th; Study Class, 878 Wood; H C Capwell & Co
Pasadena—Unity Soc, 11 N Oak Knoll; Church of Truth, 690 E Orange Grove; Unity Cen, 65 S Roosevelt
Pomona—Meta Bk Sh, 634 W. 3rd
Redlands—Leona Ballou, 906 Tribune
Richmond—Beulah W. Tiller, 146 2d
Sacramento—Unity Cen, 921 10th
San Bernardino—Unity Cen, 2189 E St
San Diego—Unity Soc, 412 A; Artemisia Book Sh, 1186 6th
San Francisco—Unity Temple, 26 O'Farrell; Meta Lib, 177 Post; Calif Truth Cen, 63 Post; Unity Cen, 1182 Market; Paul Elder Co, 239 Post; The Emporium; Unity Book Sh, 111 O'Farrell
San Jose—Christian Assembly, 72 N 5th
Santa Barbara—Truth Cen, 277 E Arrelaga
Santa Cruz—Truth Cen, 151 Garfield; Meta Lib, 35 Walnut
Santa Monica—Unity Cen, 528 Arizona
Santa Rosa—Unity Cen, Masonic Temple
Sebastopol—Unity Cen, 501 Petaluma
Sierra Madre—Unity Cen, 270 W Central
S Pasadena—Unity Cen, 1141 Fremont
Stockton—Unity Cen, 822 N Center
Van Nuys—Unity Cen, 14424 Friar
Whittier—Unity Soc, 410 S Greenleaf

COLORADO

Colorado Springs—Unity Cen, DeGraff bldg
Denver—Publication Bk Store, 514 15th; Herrick Bk Co, 934 15th
Pueblo—Truth Cen, Congress Hotel

CONNECTICUT

Hartford—Unity Studio, Goodwin bldg
Stamford—Unity Soc, 4 South

DISTRICT OF COLUMBIA

Washington—Unity Soc, 1326 I, NW

FLORIDA

Daytona Beach—Unity Cen, 132 S Wild Olive
Jacksonville—Unity Cen, Seneca Hotel
Lakeland—Unity Cen, 321 S Mass
Miami—Unity Cen, 236 N E 5th
St Petersburg—1st Unity Church, 646 5th S
Tampa—First Unity Soc, 222 W Lafayette

GEORGIA

Atlanta—Open Door, Chamber of Commerce

IDAHO

Boise—Unity Cen, 517 N 10th

ILLINOIS

Chicago—Unity Fellowship, 64 E Jackson blvd; Unity Soc, Capitol bldg; Home of Truth, Lake View bldg; Divine Science College, 1414 Straus bldg; Unity Cen, (colored), 4307 S Mich
Hubbard Woods—M Atwood, 1097 Merrill
Peoria—Unity College, 1817 Main
Rockford—Unity Cen, Stewart bldg
Springfield—Lawrence Cen, 227½ S 6th

INDIANA

Indianapolis—Unity Cen, Kresge bldg; Truth Cen, 4455 Bdwy

IOWA

Cedar Rapids—Unity Cen, 728 4th Ave E
Davenport—Unity Cen, Whitaker bldg
Des Moines—Unity Cen, K P bldg
Sioux City—Unity Cen, Davidson bldg; Unity Cen, Iowa bldg
Waterloo—Unity Cen, Lafayette bldg

KANSAS

Kansas City—Unity Cen, 619 Ann
Topeka—Unity Cen, Jayhawk Hotel
Wichita—Truth Cen, 420 Riverview

KENTUCKY

Lexington—Unity Cen, 151 N Bdwy
Louisville—Truth Cen, Martin-Brown bldg; Unity Truth Cen, 220 E Bdwy

LOUISIANA

New Orleans—Unity Soc, 2000 Carondelet
Shreveport—Unity Class, 1196 Louisiana

MARYLAND

Baltimore—Mrs. Metcalfe, 2133 Maryland

MASSACHUSETTS

Boston—Unity Cen, 25 Huntington; Meta Club, 25 Huntington; Home of Truth, 111 Newbury; Old Corner Bookstore, 50 Bromfield

MICHIGAN

Battle Creek—Book Nook, 90 Highway
Detroit—Unity Cen, 5057 Woodward
Flint—Unity Cen, 114½ W Kearsley
Grand Rapids—Ida Bailey, 61 Sheldon
Kalamazoo—School of Chr, 209 W Dutton
Muskegon—Unity Cen, Occidental Hotel
Royal Oak—Unity Cen, 110 E 5th

MINNESOTA

Duluth—Unity Cen, 215 W 2d

Minneapolis—Unity Cen, Lafayette bldg; F M Barrett, 1607 Nicollet; Unity Soc, Plymouth bldg
St Paul—Unity Cen, Globe bldg; Barbara Ludwig, Degree of Honor bldg

MISSOURI

Joplin—Unity Cen, Miners Bank bldg
Kansas City—Unity Reading Rm, Waldheim bldg; Unity Cen, Jewell bldg; Unity Cen (colored), 2216 Brooklyn
St Joseph—Unity Cen, Empire Trust bldg
St Louis—Unity Cen, Kings-Way hotel; First Divine Science Church, 3517 Wyoming; Unity Student Group, 3658 W Pine

MONTANA

Bozeman—Unity Cen, 301 S Black

NEBRASKA

Lincoln—Unity Soc, 1548 O st
Omaha—Meta Lib, 307 Patterson bldg; Unity Cen, Courtney bldg

NEW HAMPSHIRE

Manchester—Home of Truth, 153 Concord

NEW JERSEY

Atlantic City—Temple of Truth, Central Pier
East Orange—Unity, 19 Washington
Haddonfield—Carrie Steinmetz, 311 Washington
Newark—Unity Soc, Berwick hotel; Truth Cen, 97 S 10th
Paterson—Unity Truth Cen, 98 Broadway
Plainfield—Unity Cen, Babcock bldg

NEW MEXICO

Raton—May Schleifer, 321 N 4th

NEW YORK

Brooklyn—Home of Truth, 333 Adelphi
Buffalo—Unity Soc, Hotel Statler; Meta Lib, 130 Rounds
Jamaica, L I—Unity Soc, 88-06 Parsons
New Rochelle—Unity Cen, 490 Main
New York—Unity Soc, 11 W 42d; Brentano's, 1 W 47th; Nanna B Sutton, 42 W 129th
Rochester—Unity Cen, Powers bldg
Rome—Psychology Service Cen, 131 W Liberty
Schenectady—Unity Soc, 1029 University
Syracuse—Carter, 155 E Onondaga
Utica—Mabery-Goodwin School of Music, 1203 State

OHIO

Akron—Unity Cen, Pythian Temple
Canton—Unity Cen, Harris Arcade bldg
Cincinnati—Unity Cen, 28 E 6th; New Thought Temple, 1401 E McMillan
Cleveland—Christian Unity, Old Arcade; Church of Truth, Hotel Olmstead; Unity Cen, 810 Carnegie Hall
Columbus—Unity Cen, 80 W Starr
Dayton—Unity Cen, Dayton Industries bldg
Hamilton—Unity Temple, 112 Elvin
Marion—New Thought Studies, 454 Summit
Warren—Unity Cen, 2d Nat'l Bank bldg

OKLAHOMA

Muskogee—Unity Cen, 210½ W Bdwy
Oklahoma City—Unity Cen, Baltimore bldg; Unity Home of Truth, Arcade bldg
Okmulgee—G F Wyvell, Okmulgee bldg
Tulsa—Unity Reading Rm, Commercial bldg; Mrs Wilson (col), 511 E Marshall

OREGON

Eugene—Unity Cen, Miner bldg
Portland—Unity Cen, 113 Park; Meta Lib, 405 Yamhill; A W Schmale, 380 Morrison; Meier & Frank

PENNSYLVANIA

Erie—Unity Cen, Reed Hotel
Coudersport—D M Andrews, 107 S Main
Philadelphia—Unity Cen, 236 S 13th; Chapel of Truth, 1600 Walnut
Pittsburgh—Unity Cen, 435 Penn
Wilkes-Barre—Alice B Sadler, 57 Terrace

TENNESSEE

Chattanooga—Unity Cen, James bldg
Memphis—Unity Cen, 148-50 Court
Nashville—Unity Cen, Tulane hotel

TEXAS

Dallas—Unity Cen, 1913½ Commerce
El Paso—Unity Temple of Truth, 305 E Franklin
Ft Worth—Unity Cen, Worth bldg
Houston—Unity Cen, New Majestic bldg
San Antonio—Unity Cen, Maverick bldg

WASHINGTON

Seattle—Seattle Cen, 1529 9th ave; Unity Soc, 421 Belmont N; Unity Soc, Henry bldg
Spokane—Meta Lib, Norfolk bldg; Church of Truth, 1124 W 6th
Tacoma—Unity Cen, 932½ Bdwy
Yakima—Church of Truth, 2d and B sts; Meta Cen, Wilson bldg

WISCONSIN

Madison—Unity Home of Truth, 1812 Van Hise
Milwaukee—Unity Cen, Commerce bldg

AUSTRALIA

Adelaide—New Thought Soc, Darling bldg; Divine Science Cen, A N A bldg
Brisbane—Unity Cen, Albert House
Melbourne—New Thought Cen, Nat'l Bank Chambers
Perth—Albert & Sons, 130 Murray
Sydney—Harmony Cen, Dalton st, Chatswood; New Thought Home, Seapath Crescent, Seapath via Manly

CANADA

Calgary—Unity Cen, Mackie blk
Edmonton—Unity Cen, 10576 10th
Montreal—Unity Cen, 1419 Drummond
Moose Jaw—Unity Cen, 73 High W
Ottawa—New Era Cen, 279 Elgin
Regina—Unity Cen, Westman Chambers
Saskatoon—Unity Cen, Canada bldg
Toronto—Unity Cen, 756-A Yonge
Vancouver—Unity Church of Truth, 641 Granville
Victoria—Unity Cen, 739 Yates; New Thought Temple, 720½ Fort
Winnipeg—Unity Cen, 333½ Portage; Unity Assembly, 322 Donald

ENGLAND

Cheshire—Annie Fairbank, 47 St Nicholas rd, Wallasy Village; Unity Cen, Glendor Mt Rd Upton B'head
Liverpool—Unity Cen, 125 Mt Pleasant
London—L N Fowler & Co, 7 Imperial arcade, F C 4; The Rally, 9 Percy st, (Tottenham Ct rd), W 4; Order of the Golden Age, 155 Brompton rd, S W 3

GERMANY

Heilbronn am Neckar—H A Hahn, Frankfurterstrasse 8

SCOTLAND

Edinburgh—M Hume, 7 Churchill Pl

SOUTH AFRICA

Fairview, Johannesburg—Unity Bk Depot, 66 Grace

The work of printing the *Metaphysical Bible Dictionary* is now under way. Because of the heavy expense connected with this undertaking, we asked for 1,000 orders in advance to make sure that our readers really wanted this valuable book. We now have on hand 850 orders. We are going ahead with the printing, feeling sure that the remaining 150 orders will come in by the time the book is ready for distribution. Our original offer holds good until 1,000 orders have been received. This offer includes a *de luxe* binding and the autograph of Charles Fillmore. The price of the book, with these special features, is $10. Do not delay sending in your order, with your remittance, so that your name may be included with those listed to receive an autographed copy of the dictionary.

Visitors at Unity Inn are impressed with the attractiveness of the building, the excellence of the food, and the efficiency of the service. The vegetarian meals served at Unity Inn are both healthful and palatable, and the atmosphere is one of cheer and good fellowship. Be sure to come to Unity Inn on your next visit to Kansas City.

"I'd like to find out more about spiritual things, but I don't know just how to start." Has not this thought occurred to you many times? Every earnest thinker should try to lay a good foundation for his study of practical Christianity. Spirit, which is God in movement, is waiting to teach you something, to open to you a higher, brighter way. No teacher, no book, can actually bring you into the one Presence; that you must accomplish for yourself. But there are books that will cause you to think, to "stir up the gift of God, which is in thee." Such help is found in *Directions for Beginners,* a booklet by Charles Fillmore. The price of this booklet is 25 cents.

Unity mottoes are popular because of their artistic appearance and the beauty of their sentiments. One of our most popular mottoes is the *Prayer of Faith,* which, framed, sells for $1.50. We have a new motto, *A Transcendent Treatment,* by H. B. Jeffery, which is also much liked, and it sells for $1.50. Write for a full list of Unity's attractive mottoes.

Year after year the Bible continues to be the world's best seller. Why? Because somehow it meets the needs of every human being. If you feel burdened with problems, it offers you a solution, and release from worry. If you are joyful, it responds to your mood with its note of praise and thanksgiving. If you feel that you are failing to reach your goal in life, it recites the history of One who, though a failure from a material standpoint, yet laid the foundation for the spiritual uplift of the world. Yes, a great book is the Bible, a friend to all mankind. Unity School sponsors the *American Standard Edition* of the *Nelson Teachers' Bible.* It has large readable type, is self-pronouncing, and contains many attractive features. Bound in keratol; price, $4.50.

You will find the *Unity Sunday School Leaflet* a real help in teaching your children the wonderful lessons found in the Bible. The Leaflet is so arranged that it meets the needs of adolescents, juniors, and very young children. The price of a year's subscription to the Leaflet is $1.

Some time ago Edith Kinley and Francis J. Gable wrote a book for Sunday school teachers, called *Child Unfoldment.* It was designed to give teachers real help in imparting to children the great truths of Christianity. The book found response also in the hearts of parents, whose work of instructing children is parallel with that of Sunday school teachers. Many helpful thoughts are presented in this book, which can be obtained in cloth binding for $1.

Every home should be provided with sacred music as well as the best classical music. Unity offers you four numbers of sacred music that you will appreciate. They are *Perfect Peace, Hope and Faith, Waters of Shiloh,* and *Well of Living Water.* These are priced at 25 cents a copy.

"More things are wrought by prayer
Than this world dreams of,"

said Tennyson, and men more and more are finding his statement true. The *Book of Silent Prayer* will show you how to avail yourself of this great spiritual force, prayer.

Lovingly in the Hands of the Father

A New Book

by

Evelyn Whitell

Will Be Ready for Distribution about

May 1

In standard green-cloth binding and gold stamped price

$1

Each of the ten chapters that make up this book was based on some true experience in life.

Be one of the first to receive this book. It is certain to be one of the most popular of the Unity books. Advance orders accepted.

At Thirteen He Quit School

NOW He Is President of the University of Missouri

IN A recent issue of The American Magazine there is a story of Walter Williams, who is one of the brightest as well as one of the best loved men of the day. At thirteen he went to work in a printing shop at 75 cents a week. Now, after gaining international fame through founding the first school of journalism, and winning the title, "Father of American Journalism," he has accepted the presidency of the University of Missouri, after declining it twice.

President Williams does not believe that a person can be educated by simply going to school. It is said that he discourages many students from going to college, because he thinks that it is not the training that they need.

In speaking about his own early training, President Williams said:

"Ours was never a home of money. But it was something better—a home of books."

President Williams has no college degree, but he has the degree B. E., which means best educated. The same means that won him that degree is open to every boy and girl today.

Like the Williams family, you may not feel that you can afford to send your child to college, but you can prepare him for the B. E. degree by providing him with good reading matter.

Wee Wisdom magazine is written especially for children, to prepare them for the higher things in life. The magazine itself is written in such a way that children love its stories, its games, its puzzles, and its many other features; best of all, while it is giving them joy it is helping them to build character. Hidden within each story is some lesson to prepare your child to be a better man or woman.

If *Wee Wisdom* isn't coming to your home now, send for it. Your child will thank you now for providing him with so much fun; later he will thank you for helping him to win his B. E. degree.

Unity Training School

MAY 4 TO OCTOBER 16

STUDY! Recreation! Delightful contacts! These are some of the features that you will enjoy at the Training School to be conducted at Unity Farm. You will be benefited in many ways; above all, spiritually.

The purpose of the Unity Training School is to teach the principles of practical Christianity. Its aim is to inspire and to train students who desire to put into practice the principles taught and lived by Jesus Christ. Charles and Myrtle Fillmore will have classes at the School, and they will be supported by E. V. Ingraham, H. B. Jeffery, Ernest C. Wilson, and others. If you wish to know more about the school, fill in and mail to us the blank below.

DEAN OF UNITY TRAINING SCHOOL,
917 Tracy, Kansas City, Mo.

Please send me your folder describing in detail your training school courses, living accommodations for students, and so forth.

Name .....

Address .....

City ..... State .....

U—4—31

Books For Easter Gifts

What Are You?

At Easter all nature awakes to newness of life in accordance with the divine plan. The human heart, too, feels a stirring within itself, a call to something higher. Then the question comes: "What am I? What is my part in the scheme of life?" A book that will answer these questions is *What Are You?*, by Imelda Octavia Shanklin. This book is for the earnest thinker who desires to find himself. A cloth-bound book; price, $1.

Heal Thyself

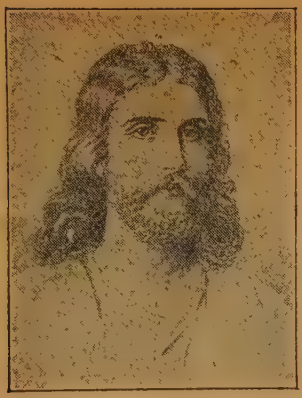
Perhaps you have a dear friend who longs for healing of some physical inharmony. You can help him by showing him how to replace thoughts of illness with thoughts of health, how to contact the divine healing power within himself. *Heal Thyself,* by Ruthanna Schenck, gives definite instructions for directing one's thoughts to God, the source of all health. An attractive gift book; cloth-bound; price, $1.

Miscellaneous Writings

Those who know Miss Cady through the study of *Lessons in Truth* will want to read *Miscellaneous Writings.* Many inspiring chapters make up its contents. The chapter, "Finding the Christ," is worth the price of the book. An appropriate Easter gift. Cloth-bound, price, $1.

Be Ye Prospered

"I wish I were prosperous. But then, Jesus Christ was poor, and maybe it is God's will for me to be poor also." Have you a friend who entertains such mistaken thoughts? If so, why not send him the book, *Be Ye Prospered.* It will change his viewpoint. Bound in cloth; price, $1.



Something New for Easter

PERHAPS you are one of the many persons who have asked from time to time if Unity had Easter cards to sell. We are now glad to offer you a card that we believe you will want.

This card bears a picture of the Christ head. These cards come in folder style, with envelopes to match, and they include two types, one a black and white photogravure etching, and the other a hand-colored print.

The Christ head displayed on these cards is distinctly Unity's own. Charles Sindelar, a Hollywood artist, visited us last summer, and with him he brought this picture of the Christ, and told us of its conception. He said that the vision of this picture kept coming to him in dreams. It came to him every night for several weeks, and finally he asked a friend what she thought was the meaning of it. She said: "You were meant to make that picture."

He started working on the picture the following day, and the vision faded. After working on it for two weeks he seemed unable to portray the mouth, and one night he went to bed discouraged. That same night the vision came to him again. He arose from his bed to resume his work. By morning the picture was finished, each feature perfect.

We have this picture now in the following styles:

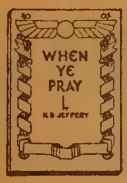
Large hand-colored drawing *$2*
Large black-and-white photogravure etching *$1*
Card in folder style, hand-colored, envelope to match ..... *50 cents*
Card in folder style, black-and-white photogravure etching, envelope to match .. *35 cents*
Bookmark of white satin, with drawing in miniature ..... *50 cents*

You will want one of the large pictures for your home, and you will want several of the folders to send for Easter cards.

Unity Booklets

WHEN YE PRAY

by H. B. Jeffery



Prayer awakens the spiritual consciousness, and with that awakening comes a realization of the higher things of life. H. B. Jeffery has written *When Ye Pray*, a booklet that will stimulate your prayer habit. The price is 50 cents.

BEGINNING AGAIN

by F. B. Whitney

This booklet gives you courage to erase from your mind the past with its mistakes. It will help you to gain a new outlook on life through constructive thinking, and through faith in God as your health, happiness, and supply. Price, 35 cents.

FINDING THE CHRIST

by H. Emilie Cady

To be a true Christian, one must live in the consciousness of sonship, of at-one-ment with God, as Jesus Christ lived. The booklet, *Finding the Christ*, will help you to attain and live in the Christ consciousness. Price, 25 cents.

THE SILENCE

by E. V. Ingraham

The silence is nothing more than a listening attitude of mind, a going within yourself to discover the ideas that God has for you. This makes possible for you new experiences. Our booklet, *The Silence*, will help you to take this step. Price, 50 cents.

Affirmations And the Radio

IT IS scientifically stated that "bodies will absorb those vibrations with which they are in sympathy." The radio proves that there are vibrations all about you. Similarly, you are surrounded by thought vibrations, and you have only to be attuned to those vibrations in order to "bring them in." It is important, therefore, to keep your thoughts disciplined, and in this connection affirmations play a big part.

The use of affirmations may be compared to the hand on the radio dial. They keep you attuned to vibrations of health, happiness, and prosperity. As you respond to these positive vibrations, you find yourself becoming unconscious of everything that is negative, everything that is not in harmony with divine law.

You will find in *Unity Daily Word* powerful affirmations for everyday use. This periodical is published monthly, with a lesson for each day of the month. The affirmation for the day is printed at the top of each page. Beneath it there are three or four paragraphs amplifying the thought given in the affirmation. You will find help and inspiration in *Unity Daily Word.* The price of a year's subscription is $1.50.

UNITY SCHOOL OF CHRISTIANITY
917 Tracy, Kansas City, Mo.

Success = Work + Prayer + Right Thinking

HEALTH, happiness, and freedom from financial worry spell success, and success depends upon the faithful practice of three things: work, prayer, and right thinking. These three forms of activity make a powerful combination.

Our Prosperity Bank plan will drill you in the practice of these three activities. It inspires one to work with a light heart, to make contact with God through prayer, to substitute constructive thoughts for worry and fear of lack.

Daily saving is a part of the bank drill, saving to share your good with others by means of gift subscriptions to *Unity* magazine. Silent Unity prays earnestly with you for your success while you are using the bank. A prayer is sent to you to use in daily meditation. Drop a coin into the bank each day for seven weeks, and then send us your savings, with the names of friends to whom you wish to give subscriptions to *Unity* magazine. For two subscriptions save $3.

UNITY SCHOOL OF CHRISTIANITY,
917 Tracy, Kansas City, Mo.
Please send me a Prosperity Bank, and ask Silent Unity to give prayers for my success.

Name .....

Street .....

City ..... State .....

U-4-31

Tested and Proved

LESSONS IN TRUTH and *Christian Healing* are Unity's textbooks. For years they have stood the test, and they are daily proving themselves to be practical guides in the study of the principles of Christianity.

Lessons in Truth

CHRISTIANITY has been called the religion of sacrifice, and its Author a "Man of Sorrows." This interpretation, besides being unattractive, is at variance with the words of the Master, who said: "These things have I spoken unto you, that my joy may be in you, and *that* your joy may be made full." *Lessons in Truth*, by H. Emilie Cady, will show you how to find real joy in your religion. Beginners find this book a wonderful revelation and help. In cloth binding, price, $1; *de luxe*, $3.

Christian Healing

AFTER you have read and studied *Lessons in Truth* you will want to become acquainted with Charles Fillmore's book, *Christian Healing*. This book teaches that your body is the temple of the living God, and that His glorious presence fills you with radiant life and health. How to contact and live daily in that presence is the teaching embodied in *Christian Healing*. Its author has spent years in meditation and communion with God. This book, bound in cloth, sells for $1; in *de luxe* binding, $3.

UNITY SCHOOL OF CHRISTIANITY
917 Tracy, Kansas City, Mo.

In Thy Presence

Lord, what a change within us one short hour
Spent in Thy presence will prevail to make!
What heavy burdens from our bosoms take,
What parched grounds refresh as with a shower!
We kneel, and all around us seems to lower;
We rise, and all, the distant and the near,
Stands forth in sunny outline brave and clear;
We kneel, how weak; we rise, how full of power!
Why, therefore, should we do ourselves this wrong,
Or others, that we are not always strong,
That we are ever overborne with care,
That we should ever weak or heartless be,
Anxious or troubled, when with us is prayer,
And joy and strength and courage are with Thee!

—*Archbishop Trench*